
تسهيل النحو

تَسْهِيْلُ النَّحْوِ

TASHEEL AL-NAHW

based on

'Ilm al-Nahw of Mawlana Mushtaq Ahmad Charthawali

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بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

Introduction to the Text & Translation

This book is a revised edition of *Tasheel al-Nahw*, which in turn is a somewhat expanded translation of the Urdu language primer of Arabic grammar, *'Ilm al-Nahw* by Mawlana Mushtaq Ahmad Charthawali. Mawlana Charthawali's primers for *Nahw* (Arabic grammar) and *Sarf* (Arabic Morphology) are standard textbooks in Western *madrasahs*. The original English translation of *'Ilm al-Nahw* was prepared by scholars from Madrasah Islamiyyah, Benoni, South Africa. They put in a lot of hardwork and made the English translation much more beneficial than the Urdu original. May Allah reward them. At least two versions of this translation are available online. The first one had many errors and typing issues. The newer version has made some improvements but issues remain, especially with regards to language and clarity of the English and Arabic texts. We decided to bring out a revised edition of this translation to address these issues. During the course of our revision and editing, we consulted various grammar works including *al-Nahw al-Wadih*, *Sharh ibn 'Aqeel*, *Mu'jam al-Qawa'id al-'Arabiyyah*, and *A Simplified Arabic Grammar* of Mawlana Hasan Dockrat. We have completely revised some sections, as well as a number of definitions. The organization has been changed in a way that we feel will make it easier for the student to understand how each section fits in the overall picture.

This is a beginner-to-intermediate level text; therefore, we have not transliterated Arabic words exactly, keeping in mind that most people at this stage will not be comfortable with Arabic transliteration schemes. Rather, we have used approximate equivalents that are easier to read for the untrained. Nevertheless, non-English words have been italicized.

As for duals and plurals of Arabic words, we have not used the original Arabic duals and plurals; rather, their plurals have been created the English way by adding an 's' to the singular. Thus, two *dammahs* is used instead of *dammahtain*. The word still remains italicized so as to reflect its non-English origin.

It should also be noted that the English equivalents of Arabic grammar terms are mere approximations. In some cases, they convey the exact meaning. In many cases, they do not. The student is, therefore, urged to focus on the original term in Arabic.

To the best of our ability, we have tried to remove all errors. However, we are merely human. There are bound to be some mistakes in it. Your comments, constructive criticism, and suggestions are all welcome. You can contact us with your feedback at the email address given at the end.

We hope and pray that this revised translation will be of benefit to the students. We also pray that Allah, the Exalted, accepts this humble effort from all those who have contributed to it in any way, especially the typists; and gives us the power to continue with more. We also request the readers and all those who benefit from it in any way to remember us in their prayers.

And He alone gives success.

وَ صَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَّ عَلٰى اٰلِهِ وَ أَصْحَابِهِ أَجْمَعِيْنَ

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اَلْاِصْطِلَاحَاتُ الْعَرَبِيَّةُ
ARABIC TERMS

Arabic Term	Approximate Transliteration	Equivalent English Term / Description of the meaning
اِسْمٌ	*ism*	Noun
فِعْلٌ	*fi'l*	Verb
حَرْفٌ	*harf*	Particle
مُذَكَّرٌ	*mudhakkar*	Masculine
مُؤَنَّثٌ	*mu'annath*	Feminine
وَاحِدٌ	*waahid*	Singular
تَثْنِيَةٌ	*tathniyah*	Dual
جَمْعٌ	*jam'*	Plural
ضَمَّةٌ	*dammah*	ـُـ
فَتْحَةٌ	*fathah*	ـَـ
كَسْرَةٌ	*kasrah*	ـِـ
حَرَكَةٌ جَمْعٌ: حَرَكَاتٌ	*harakah* *plural: harakaat*	Short vowels, i.e., *dammah* ـُـ, *fathah* ـَـ, *kasrah* ـِـ
حُرُوْفُ الْعِلَّةِ	*huroof al-'illah*	Long vowels i.e., و - ا – ي
إِعْرَابٌ	*i'raab*	These are the variations at the end of the word, which take place in accordance with the governing word.
تَنْوِيْنٌ	*tanween*	two *fathahs* ـًـ, two *dammahs* ـٌـ, two *kasrahs* ـٍـ
سُكُوْنٌ	*sukoon*	ـْـ
سَاكِنٌ	*saakin*	a letter with *sukoon*
تَشْدِيْدٌ	*tashdeed*	ـّـ
مُشَدَّدٌ	*mushaddad*	A letter with *tashdeed*
فَاعِلٌ	*faa'il*	Subject i.e. the doer

مَفْعُوْلٌ	*maf'ool*	Object i.e. the person or thing upon whom or which the work is done.
عَامِلٌ	*'aamil*	Governing word i.e. that word, which causes *i'raab* change in the word(s) following it.
مَعْمُوْلٌ	*ma'mool*	The governed word i.e. that word in which the *i'raab* change occurred.
فِعْلٌ مَعْرُوْفٌ	*fi'l ma'roof*	The active verb i.e. that verb whose doer is known/mentioned.
فِعْلٌ مَجْهُوْلٌ	*fi'l majhool*	The passive verb i.e. that verb whose doer is not known/mentioned.
فِعْلٌ لَازِمٌ	*fi'l laazim*	The intransitive verb i.e. that verb, which can be understood without a مَفْعُوْلٌ.
اَلْفِعْلُ الْمُتَعَدِّى	*fi'l muta'addi*	The transitive verb i.e. that verb, which cannot be fully understood without a مَفْعُوْلٌ.
مَعْرِفَةٌ	*ma'rifah*	Definite noun. It is generally indicated by an ال. For example, اَلْبَيْتُ the house (a particular/specific house).
نَكِرَةٌ	*nakirah*	Common noun. It is generally indicated by a *tanween*. e.g. بَيْتٌ a house (any house).
مَرْفُوْعٌ	*marfoo'*	It is that word, which is in the state of رَفْعٌ, which is generally represented by a *dammah* on the last letter.
مَنْصُوْبٌ	*mansoob*	It is that word, which is in the state of نَصْبٌ, which is generally represented by a *fathah* on the last letter.
مَجْرُوْرٌ	*majroor*	It is that word, which is in the state of جَرٌّ, which is generally represented by a *kasrah* on the last letter.

CHAPTER 1

Section 1.1
اَلنَّحْوُ – Arabic Grammar

Definition:

Nahw is that science, which teaches us how to join a noun, verb and particle to form a correct sentence, as well as what the إِعْرَابٌ (condition) of the last letter of a word should be.

Subject Matter:

Its subject matter is كَلِمَةٌ (word) and كَلَامٌ (sentence).

Objective:

- The immediate objective is to learn how to read, write and speak correct Arabic, and to avoid making mistakes in this. For example, زَيْد, دَار, دَخَلَ, and فِي are four words. The science of *Nahw* teaches us how to put them together to form a correct sentence.
- The mid-term objective is to use our Arabic skills to understand the *Qur'an*, *Hadeeth*, *Fiqh* and other Islamic sciences, so that we can act upon them.
- The ultimate objective through the above is to gain the pleasure of Allah, the Exalted.

Section 1.2

اَلْكَلِمَةُ – The Word

Any word uttered by humans is called a لَفْظٌ. If it has a meaning, it is called مَوْضُوْعٌ (meaningful); and if it does not have any meaning, it is called مُهْمَلٌ (meaningless).

In Arabic, لَفْظٌ مَوْضُوْعٌ (meaningful word) is of two types: مُفْرَدٌ and مُرَكَّبٌ.

1. مُفْرَدٌ – Singular: It is that single word, which conveys one meaning. It is also called كَلِمَةٌ.
2. مُرَكَّبٌ – Compound: It is a group of words. They may form a complete sentence or an incomplete one.

Types of كَلِمَةٌ

There are three types of كَلِمَةٌ:

1. اِسْمٌ (noun)
2. فِعْلٌ (verb)
3. حَرْفٌ (particle)

اِسْمٌ – Noun:

- It is that كَلِمَةٌ whose meaning can be understood without the need to combine it with another word.
- It is the name of a person, place or thing.
- It does not have any tense.

e.g. رَجُلٌ man

اَلْبَيْتُ house

Note: A noun can never have a تَنْوِيْنٌ (*tanween*) and an ال at the same time.

فِعْلٌ – Verb:

- It is that كَلِمَةٌ whose meaning can be understood without the need to combine it with another word.
- It has one of the three tenses: past, present, or future.
- It denotes an action.

e.g. ضَرَبَ He hit.

نَصَرَ He helped.

Note: A فِعْلٌ can never have a تَنْوِيْنٌ (*tanween*) or an ال.

حَرْفٌ – Particle:

It is that كَلِمَةٌ whose meaning cannot be understood without joining a اِسْمٌ or a فِعْلٌ or both to it.

e.g. مِنْ (from)

عَلىٰ (on top)

EXERCISE

1. State with reason whether the following words are اِسْمٌ ، فِعْلٌ or حَرْفٌ.

    i. جَلَسَ (He sat.)

    ii. وَ (and)

    iii. بِنْتٌ (girl)

    iv. كَسَرَ (He broke.)

2. Find the meaning and the plural of the following nouns using a dictionary.

    i. قَلَمٌ

    ii. فَصْلٌ

    iii. كِتَابٌ

    iv. سُبُّوْرَةٌ

Section 1.3

أَقْسَامُ الإِسْمِ – Types of Noun

اِسْمٌ is of three types:

1. جَامِدٌ – Primary Noun: It is that اِسْمٌ which is neither derived from another word nor is any word derived from it.

   e.g. فَرَسٌ horse بِنْتٌ girl

2. مَصْدَرٌ – Root Noun: It is that اِسْمٌ from which many words are derived.

   e.g. ضَرْبٌ to hit نَصْرٌ to help

3. مُشْتَقٌّ – Derived Noun: It is that اِسْمٌ which is derived from a *masdar*.

   e.g. ضَارِبٌ hitter مَنْصُوْرٌ the helped

أَقْسَامُ الْفِعْلِ – Types of Verb

فِعْلٌ is of four types:

1.	اَلْمَاضِى	Past tense	e.g.	ضَرَبَ	He hit.
2.	اَلْمُضَارِعُ	Present and Future tense	e.g.	يَضْرِبُ	He is hitting or will hit.
3.	اَلْأَمْرُ	Positive Command/ Imperative	e.g.	اِضْرِبْ	Hit!
4.	اَلنَّهْىُ	Negative Command/ Prohibitive	e.g.	لَا تَضْرِبْ	Don't hit!

أَقْسَامُ الْحَرْفِ – Types of Particle

حَرْفٌ is of two types:

1. عَامِلٌ – Causative Particle: It is that حَرْفٌ, which causes إِعْرَابٌ change in the word after it.

   e.g. زَيْدٌ فِي الْمَسْجِدِ Zayd is in the mosque.

2. غَيْرُ الْعَامِلِ – Non Causative: It is that حَرْفٌ, which does not cause إِعْرَابٌ change in the following word.

   e.g. ثُمَّ then وَ and

EXERCISE

1. Correct the following words (stating a reason) and give its meaning.

i.	اَلْبَيْتٌ	iii.	اَلْوَرَقٌ
ii.	اَلْفَتَحَ	iv.	سَمِعٌ

2. Find the meaning and the plural of the following nouns using a dictionary.

i.	بُسْتَانٌ	iii.	بَابٌ
ii.	قَمَرٌ	iv.	كَلْبٌ

Section 1.4
اَلْجُمَلُ وَ الْمُرَكَّبَاتُ – Sentences and Phrases

مُرَكَّبٌ is of two types: مُرَكَّبٌ مُفِيْدٌ and مُرَكَّبٌ غَيْرُ مُفِيْدٍ.

- مُرَكَّبٌ مُفِيْدٌ is also called مُرَكَّبٌ تَامٌّ , جُمْلَةٌ مُفِيْدَةٌ and كَلَامٌ تَامٌّ. This is a complete sentence. Often, it is just called كَلَامٌ.
- مُرَكَّبٌ غَيْرُ مُفِيْدٍ is also called مُرَكَّبٌ نَاقِصٌ , جُمْلَةٌ غَيْرُ مُفِيْدَةٍ and كَلَامٌ نَاقِصٌ. This is a phrase, i.e., an incomplete sentence.

From now onwards, when we use sentence, we will be referring to complete sentences; and when we use phrase, we will be referring to incomplete sentences.

<u>Types of Sentences</u>

There are two types of sentences:

A. جُمْلَةٌ خَبَرِيَّةٌ: It is that sentence, which has the possibility of being true or false.

B. جُمْلَةٌ إِنْشَائِيَّةٌ: It is that sentence, which does not have the possibility of being true or false.

<u>Section 1.4.1</u>
<u>أَقْسَامُ الْجُمْلَةِ الْخَبَرِيَّةِ</u>

جُمْلَةٌ خَبَرِيَّةٌ is of two types:

1. **<u>جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ – Nominal Sentence:</u>**

   - **<u>Definition:</u>** It is that sentence, which begins with a noun.
   - The second part of the sentence can be a noun or a verb.
   - The first part of the sentence is called مُبْتَدَأٌ (subject) or مُسْنَدٌ إِلَيْهِ (the word about which information is being given).
   - The second part of the sentence is called خَبَرٌ (predicate) or مُسْنَدٌ (the word giving the information).
   - The مُبْتَدَأٌ is generally مَعْرِفَةٌ and the خَبَرٌ generally نَكِرَةٌ.
   - Both parts (مُبْتَدَأٌ and خَبَرٌ) are مَرْفُوْعٌ.

<u>Sentence Analysis</u>

اَلبَيْتُ **نَظِيْفٌ** The house is clean.

مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

Note: A sentence may have more than one خَبَرٌ.

Sentence Analysis

		قَوِيٌّ		طَوِيْلٌ		اَلرَّجُلُ	The man is tall and strong.
جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ	=	خَبَرٌ 2	+	خَبَرٌ 1	+	مُبْتَدَأٌ	

2. جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ – Verbal Sentence:

- **Definition:** It is that sentence, which begins with a verb.
- The first part of the sentence is called فِعْلٌ or مُسْنَدٌ.
- The second part of the sentence is called فَاعِلٌ or مُسْنَدٌ إِلَيْهِ and is always مَرْفُوْعٌ.

Sentence Analysis

		زَيْدٌ		جَلَسَ	Zayd sat.
جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ	=	فَاعِلٌ	+	فِعْلٌ	

Note: In the above example, the verb is اَلْفِعْلُ اللَّازِمُ i.e. it is a verb whose meaning can be understood without a مَفْعُوْلٌ.

Note: If the verb is اَلْفِعْلُ الْمُتَعَدِّى i.e. a verb whose meaning cannot be fully understood without a مَفْعُوْلٌ, then a مَفْعُوْلٌ will be added and will be مَنْصُوْبٌ.

Sentence Analysis

		السَّمَاءَ		اللهُ		خَلَقَ	Allah created the sky.
جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ	=	مَفْعُوْلٌ	+	فَاعِلٌ	+	فِعْلٌ	

EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

i. المعلم حاضر	ii. البستان جميل	iii. فتح محمد الباب
iv. المدرسة كبيرة نظيفة	v. وقف الرجل	vi. الرجل وقف

2. What is the difference between (v) and (vi) above?

Section 1.4.2

جُمْلَةٌ إِنْشَائِيَّةٌ is of ten types:

1.	اَلْأَمْرُ	Positive Command	e.g.	اِضْرِبْ	Hit!
2.	اَلنَّهْيُ	Negative Command	e.g.	لَا تَضْرِبْ	Don't Hit!
3.	اَلْإِسْتِفْهَامُ	Interrogative	e.g.	هَلْ ضَرَبَ زَيْدٌ؟	Did Zayd hit?
4.	اَلتَّمَنِّيْ	Desire	e.g.	لَيْتَ الشَّبَابَ عَائِدٌ!	I wish youth would return.
	Note: لَيْتَ is generally used for something unattainable.				
5.	اَلتَّرَجِّيْ	Hope	e.g.	لَعَلَّ الْإِمْتِحَانَ سَهْلٌ	Hopefully, the examination will be easy.
	Note: لَعَلَّ is generally used for something attainable.				
6.	اَلنِّدَاءُ	Exclamation	e.g.	يَا اللهُ!	O Allah!
7.	اَلْعَرْضُ	Request/Offer	e.g.	أَلَا تَأْتِيْنِيْ فَأُعْطِيَكَ دِيْنَارًا!	Will you not come to me so that I may give you a *dinar*?
	Note: اَلْعَرْضُ is a mere request; no answer is anticipated.				
8.	اَلْقَسَمُ	Oath	e.g.	وَاللهِ!	By Allah!
9.	اَلتَّعَجُّبُ	Amazement	e.g.	مَا أَحْسَنَ زَيْدًا!	How good Zayd is!
10.	اَلْعُقُوْدُ	Transaction	e.g.	The seller says بِعْتُ هٰذَا الْكِتَابَ – I sold this book. and the buyer says اِشْتَرَيْتُهُ – I bought it.	

Note: The sentences for اَلْعُقُوْدُ appear to be خَبَرِيَّةٌ. However, in Islamic law, contracts require the use of past tense verbal sentences to convey the meaning of جُمْلَةٌ إِنْشَائِيَّةٌ. Hence, these will be classified as إِنْشَائِيَّةٌ.

Sentence Analysis:

							Did Zayd hit?
		زَيْدٌ؟		**ضَرَبَ**		**هَلْ**	
جُمْلَةٌ إِنْشَائِيَّةٌ	=	فَاعِلٌ	+	فِعْلٌ	+	حَرْفُ الْإِسْتِفْهَامِ	

EXERCISE

1. State what type of جُمْلَةٌ إِنْشَائِيَّةٌ are the following sentences.

   i. يَا اِبْرَاهِيْمُ
   ii. اِسْمَعْ
   iii. كَيْفَ حَالُكَ؟
   iv. لَا تَدْخُلْ

Section 1.4.3
أَقْسَامُ الْمُرَكَّبِ النَّاقِصِ - Types of Phrases

Phrases are of five types:

1. **مُرَكَّبٌ تَوْصِيْفِيٌّ – Descriptive Phrase:** It is a phrase in which one word describes the other.
   - The describing word is called صِفَةٌ.
   - The object being described is called مَوْصُوْفٌ.
   - The مَوْصُوْفٌ and صِفَةٌ must correspond in four things:
     1. *I'raab*.
     2. Gender i.e. being masculine or feminine.
     3. Number i.e. being singular, dual or plural.
     4. Being *ma'rifah* or *nakirah*.

   For example,

صِفَةٌ	مَوْصُوْفٌ	
الصَّالِحُوْنَ	**اَلرِّجَالُ**	the righteous men
صَالِحَانِ	**رَجُلَانِ**	two righteous men
الْعَاقِلَةُ	**اَلْبِنْتُ**	the intelligent/wise girl

2. **مُرَكَّبٌ إِضَافِيٌّ – Possessive Phrase:** It is a phrase in which the first word (مُضَافٌ) is attributed to the second one (مُضَافٌ إِلَيْهِ). In some cases, this means that the second word owns or possesses the first.
   - The مُضَافٌ never gets an ال or a تَنْوِيْنٌ.
   - The مُضَافٌ إِلَيْهِ is always مَجْرُوْرٌ.
   - The *i'raab* of the مُضَافٌ will be according to the عَامِلٌ governing it. For example,

مُضَافٌ إِلَيْهِ	مُضَافٌ	
زَيْدٍ	**كِتَابُ**	Zayd's book

Notes:

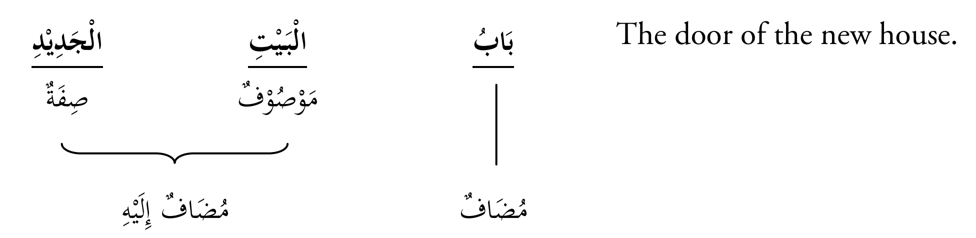
1. Sometimes many مُضَافٌ إِلَيْهِ/ مُضَافٌ are found in one single phrase. For example,

الرَّجُلِ	بَيْتِ	بَابُ	the door of the man's house
مُضَافٌ إِلَيْهِ	مُضَافٌ إِلَيْهِ و مُضَافٌ	مُضَافٌ	

2. If a صِفَةٌ of the مُضَافٌ is brought, it should come immediately after the مُضَافٌ إِلَيْهِ with an ال and should have the same *i'raab* as that of the مُضَافٌ. For example,

الْجَدِيْدُ	الْبَيْتِ	بَابُ	the new door of the house
صِفَة الْمُضَافِ	مُضَافٌ إِلَيْهِ	مُضَافٌ	

3. If a صِفَةٌ of the مُضَافٌ إِلَيْهِ is brought, it should come immediately after it (مُضَافٌ إِلَيْهِ), and it should correspond to it (مُضَافٌ إِلَيْهِ) i.e. in the four aspects mentioned earlier. For example,



3. **مُرَكَّبٌ إِشَارِيٌّ – Demonstrative Phrase:** It is a phrase in which one noun (اِسْمُ الْإِشَارَةِ) points towards another noun (مُشَارٌ إِلَيْهِ).
   - The مُشَارٌ إِلَيْهِ must have an ال.

e.g.

الرَّجُلُ	هٰذَا	This man
مُشَارٌ إِلَيْهِ	اِسْمُ الْإِشَارَةِ	

Note: If the مُشَارٌ إِلَيْهِ does not have an ال, it would be a complete sentence.

e.g. هٰذَا رَجُلٌ — This is a man.

مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ

4. **مُرَكَّبٌ بِنَائِيٌّ/ عَدَدِيٌّ – Numerical Phrase:** It is a phrase in which two numerals are joined to form a single word (number).
   - A حَرْفٌ originally linked the two.
   - This phrase is found only in numbers 11-19.
   - Both parts of this phrase will be مَفْتُوْحٌ except the number 12 (اِثْنَا عَشَرَ).

   e.g. أَحَدَ عَشَرَ (eleven)

   It was originally أَحَدٌ وَ عَشَرٌ.

Note: The first part of the number اِثْنَا عَشَرَ will be given a ي in place of the ا (اِثْنَيْ عَشَرَ) in حَالَةُ النَّصْبِ and حَالَةُ الجَرِّ.

e.g. رَأَيْتُ اِثْنَيْ عَشَرَ رَجُلًا (حَالَةُ النَّصْبِ) — I saw twelve men.

مَرَرْتُ بِاِثْنَيْ عَشَرَ رَجُلًا (حَالَةُ الجَرِّ) — I passed by twelve men.

5. **مُرَكَّبٌ مَنْعُ الصَّرْفِ – Indeclinable Phrase:** It is a phrase in which two words are joined to form a single word.
   - The first part of this phrase is always مَفْتُوْحٌ.
   - The second part changes according to the عَامِلٌ.

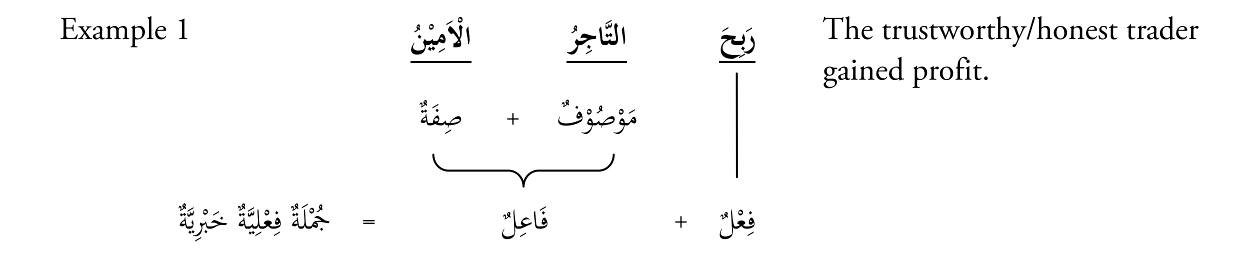
   e.g. حَضَرَ مَوْتُ (حَضَرَ + مَوْتٌ) A region in Yemen.

   حَضَرَ is a verb, which means "he/it became present" and مَوْتٌ is a noun, which means "death."

   بَعْلَبَكُّ (بَعْلٌ + بَكٌّ) A city in Lebanon.

   بَعْلٌ was the name of an idol and بَكٌّ was the name of a king.

Note: The above mentioned various types of phrases/incomplete sentences form part of a complete sentence.



Example 2

كُلُّ فَاعِلٍ مَرْفُوْعٌ

وَ كُلُّ مَفْعُوْلٍ مَنْصُوْبٌ

Every *faa'il* is *marfoo'* and every *maf'ool* is *mansoob.*

مُضَافٌ + مُضَافٌ إِلَيْهِ

مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبْرِيَّةٌ

Example 3

اِشْتَرَيْتُ هٰذَا الْكِتَابَ — I bought this book.

اِشْتَرَيْتُ | اِسْمُ الْإِشَارَةِ + مُشَارٌ إِلَيْهِ

فِعْلٌ مَعَ فَاعِلِهِ + مَفْعُولٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

Example 4

جَاءَ أَرْبَعَ عَشَرَ رَجُلًا — Fourteen men came.

فِعْلٌ + فَاعِلٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

Example 5

هٰذِهِ بَعْلَبَكُّ — This is Ba‘labakk.

مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

EXERCISE

1. Translate, fill in the *i‘raab* and analyze the following phrases.

   i. سيارة الرجل
   ii. أربع عشر
   iii. باب فصل المدرسة
   iv. قلم الرجل الطويل
   v. الوردة الجميلة
   vi. قلم رخيص
   vii. معديكرب
   viii. ذلك الكتاب

2. What is the difference between the following sentences?

   i. غُلَامٌ عَاقِلٌ and غُلَامُ عَاقِلٍ
   ii. هذه تفاحة and هذه التفاحة
   iii. نافذة السيارة الكبيرةُ and نافذة السيارة الكبيرةِ
   iv. الثوب نظيف and الثوب النظيف

3. Correct the following and state the reason(s).

   i. وَلَدٌ القبيحُ
   ii. الرجلان الطويل
   iii. المعلمُ المدرسةِ
   iv. ثمانيةُ عَشَرٍ

4. Translate, fill in the *i‘raab* and analyze the following.

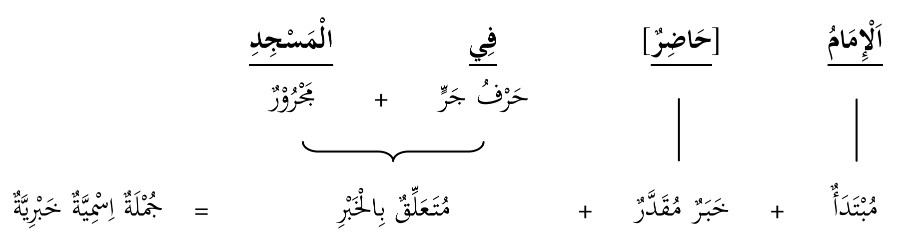
   i. باب فضل قيام ليلة القدر

Section 1.4.4

Additional Notes About جُمْلَةٌ اِسْمِيَّةٌ

1. Sometimes, the خَبَرٌ is not mentioned, in which case it will be regarded as hidden (مُقَدَّرٌ).[1]

   e.g. اَلْإِمَامُ فِي الْمَسْجِدِ The Imam is in the mosque.



2. The خَبَرٌ can be a complete sentence.

   Example 1: زَيْدٌ أَبُوْهُ عَالِمٌ Zayd's father is knowledgable.

   زَيْدٌ   أَبُوْهُ   عَالِمٌ

   مُضَافٌ + مُضَافٌ إِلَيْهِ

   مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

   مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

   Example 2: زَيْدٌ أَكَلَ الطَّعَامَ Zayd ate the food.

   زَيْدٌ   أَكَلَ   الطَّعَامَ

   فِعْلٌ مَعَ فَاعِلِهِ + مَفْعُوْلٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

   مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

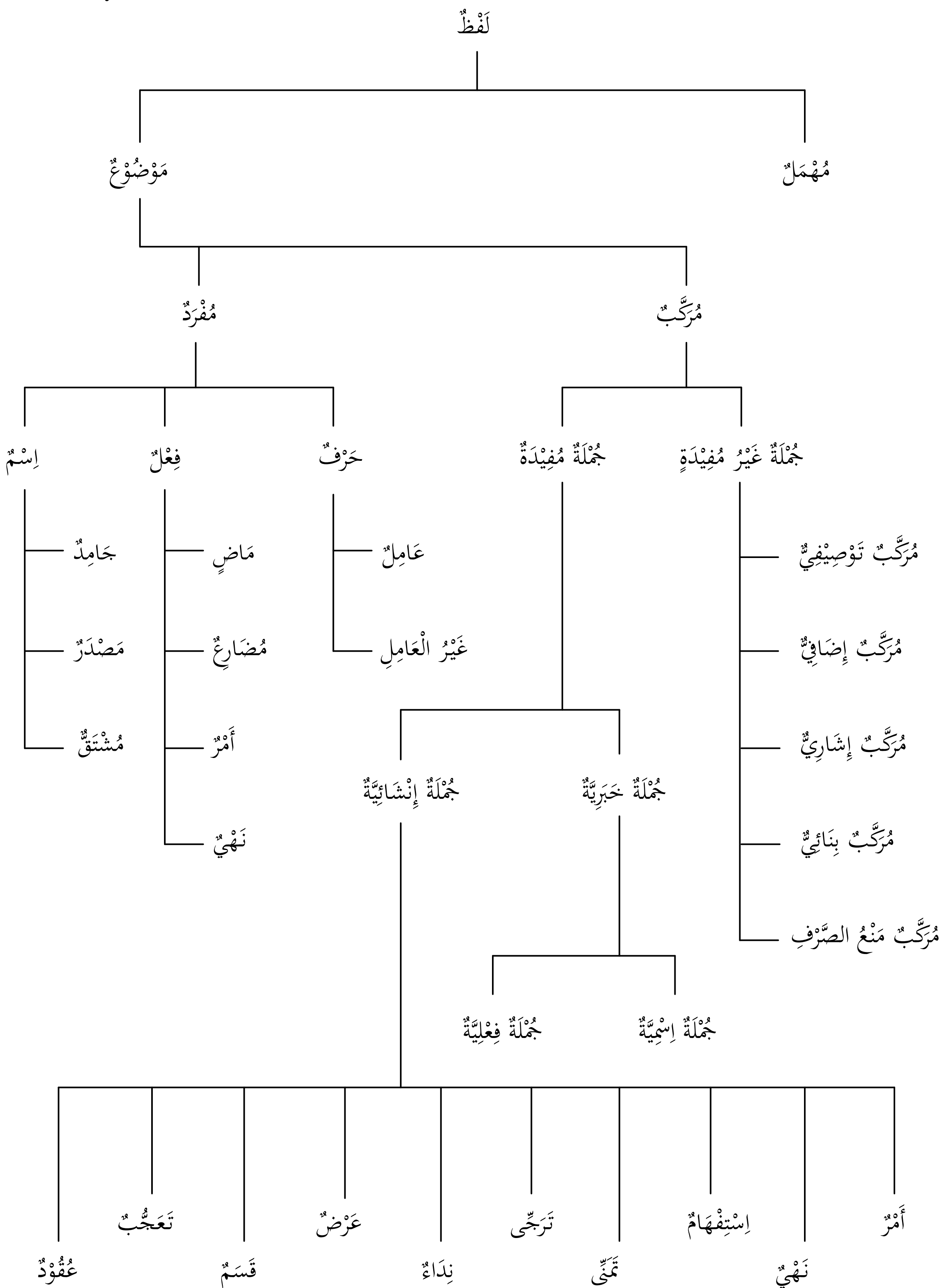
EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

   i. القلم فى الفصل   ii. الثور يحرث الارض

[1] However, generally, to simplify matters, the مُتَعَلِّقٌ is taken to be خَبَرٌ. See Hasan Dockrat, *A Simplified Arabic Grammar*, (Azaadvillle: Madrasa Arabia Islamia, 2003), 37.

Summary



لَفْظٌ
مُهْمَلٌ
مَوْضُوْعٌ
مُرَكَّبٌ
مُفْرَدٌ
جُمْلَةٌ غَيْرُ مُفِيْدَةٍ
جُمْلَةٌ مُفِيْدَةٌ
حَرْفٌ
فِعْلٌ
اِسْمٌ
مُرَكَّبٌ تَوْصِيْفِيٌّ
مُرَكَّبٌ إِضَافِيٌّ
مُرَكَّبٌ إِشَارِيٌّ
مُرَكَّبٌ بِنَائِيٌّ
مُرَكَّبٌ مَنْعُ الصَّرْفِ
عَامِلٌ
غَيْرُ الْعَامِلِ
مَاضٍ
مُضَارِعٌ
أَمْرٌ
نَهْيٌ
جَامِدٌ
مَصْدَرٌ
مُشْتَقٌّ
جُمْلَةٌ خَبَرِيَّةٌ
جُمْلَةٌ إِنْشَائِيَّةٌ
جُمْلَةٌ اِسْمِيَّةٌ
جُمْلَةٌ فِعْلِيَّةٌ
أَمْرٌ
نَهْيٌ
اِسْتِفْهَامٌ
تَمَنِّيْ
تَرَجِّى
نِدَاءٌ
عَرْضٌ
قَسَمٌ
تَعَجُّبٌ
عُقُوْدٌ

Section 1.5

عَلَامَاتُ الْاِسْمِ – Signs of a Noun:

1. It is preceded by an ال.	e.g.	اَلرَّجُلُ	the man
2. It is preceded by a حَرْفُ جَرٍّ.	e.g.	بِالْقَلَمِ	with the pen
3. There is *tanween* on the last letter.	e.g.	رَجُلٌ	a man
4. It ends with a round ة.	e.g.	كَلِمَةٌ	a word
5. It is a dual (تَثْنِيَةٌ).[2]	e.g.	رَجُلَانِ	two men
6. It is a plural (جَمْعٌ).	e.g.	رِجَالٌ	men
7. It is a مُبْتَدَأٌ (مُسْنَدٌ إِلَيْهِ or فَاعِلٌ)	e.g.	اَلرَّجُلُ قَوِيٌّ	The man is strong.
	e.g.	جَلَسَ زَيْدٌ	Zayd sat.
8. It is مُضَافٌ.	e.g.	كِتَابُ زَيْدٍ	book of Zayd
9. It is مَوْصُوْفٌ.	e.g.	رَجُلٌ طَوِيْلٌ	tall man
10. It is مُنَادٰى.	e.g.	يَا رَجُلُ	O man!
11. It is مُصَغَّرٌ.	e.g.	رُجَيْلٌ	a little man
12. It is مَنْسُوْبٌ.	e.g.	مَكِّيٌّ	a Makkan

عَلَامَاتُ الْفِعْلِ – Signs of a Verb:

1. It is preceded by قَدْ.	e.g.	قَدْ خَرَجَ	He has gone out.
2. It is preceded by سَ.	e.g.	سَيَخْرُجُ	He will soon go out.
3. It is preceded by سَوْفَ.	e.g.	سَوْفَ يَخْرُجُ	He will go out after a while.
4. It is preceded by حَرْفُ جَزْمٍ.	e.g.	لَمْ يَخْرُجْ	He did not go out.
5. It is preceded by حَرْفُ نَصْبٍ.	e.g.	لَنْ يَخْرُجَ	He will never go out.
6. It has a hidden ضَمِيْرٌ.	e.g.	خَرَجَ	He went out.
7. It is an imperative (أَمْرٌ).	e.g.	أُخْرُجْ	Go out.
8. It is a prohibitive (نَهْيٌ).	e.g.	لَا تَخْرُجْ	Do not go out.

عَلَامَةُ الْحَرْفِ – Sign of a Particle:

That word which has no sign of a noun or verb is a particle (a particle has no sign of its own).

[2] Verbs are said to be dual and plural with respect to their doers (**فَاعِلٌ**). The action is one. Thus, duality and plurality are signs of a noun and not a verb.

Section 1.5.1
General Notes

1. The indefiniteness of a noun (إِسْمٌ) is indicated by a *tanween*. Such a noun is called نَكِرَةٌ.

   e.g. بَيْتٌ a house (any house)

2. The definiteness of a noun is indicated by an ال. Such a noun is called مَعْرِفَةٌ.

   e.g. اَلْبَيْتُ the house (a specific house)

3. A noun can never have a *tanween* and an ال at the same time.

   e.g. اَلْبَيْتٌ is incorrect.

4. When the last letter of a word and the first letter of the following word have *sukoon* (ـْ), it is called اِجْتِمَاعُ السَّاكِنَيْنِ (the meeting of two *sukoons*). In this case, the first *sukoon* will be changed to a *kasrah*.

   e.g. ضَرَبَتْ الْبِنْتُ will become ضَرَبَتِ الْبِنْتُ. The هَمْزَةُ الْوَصْلِ before the ل will not be pronounced.

5. When an ال appears before a noun, which begins with a letter from اَلْحُرُوفُ الشَّمْسِيَّةُ (sun letters) then the ل of ال must not be pronounced. The ل of ال will not get a *sukoon*. Instead the حَرْفٌ شَمْسِيٌّ will get a *tashdeed*.

   e.g. اَلشَّجَرَةُ

   ت ث د ذ ر ز س ش ص ض ط ظ ل ن = اَلْحُرُوفُ الشَّمْسِيَّةُ

6. The remaining letters are known as اَلْحُرُوفُ الْقَمَرِيَّةُ (moon letters). In these, the ل of ال will get a *sukoon* and will be pronounced. The حَرْفٌ قَمَرِيٌّ will not get a *tashdeed*.

   e.g. اَلْقَلَمُ the pen

7. Generally, a noun ending with a round ة (اَلتَّاءُ الْمَرْبُوطَةُ) is a feminine (مُؤَنَّثٌ) noun.

   e.g. سَبُّوْرَةٌ blackboard

8. The صِفَةٌ – اِسْمُ الْإِشَارَةِ – فِعْلٌ – اَلْإِسْمُ الْمَوْصُولُ – خَبَرٌ etc. of a غَيْرُ الْعَاقِلِ (non-human) plural will be وَاحِدٌ مُؤَنَّثٌ.

   e.g.

أَصْنَامٌ كَثِيْرَةٌ	many idols	اَلْأَصْنَامُ لَا تَنْفَعُ	The idols do not benefit.
هٰذِهِ الْأَصْنَامُ	These idols.	اَلْكِلَابُ الْحَارِسَةُ جَالِسَةٌ	The guard dogs are sitting.
كَانَتِ الْبُيُوْتُ كَثِيْرَةً	The houses were many.		

9. When writing a noun ending with two *fathahs* (ـً), an *alif* (ا) must be added at the end.

   e.g. زَيْدًا

Section 1.6
اَلضَّمَائِرُ – Personal Pronouns

Definition: ضَمَائِرُ (singular: ضَمِيرٌ) are those words, which refer to the speaker (مُتَكَلِّمٌ) or the second person (حَاضِرٌ) or the third person (غَائِبٌ).

Table 1.1
اَلضَّمَائِرُ – Personal Pronouns

Unattached Form (مُنْفَصِلٌ)		Attached Form (مُتَّصِلٌ)		
هُوَ	He (one male), it	هُ	his, its, him	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
هُمَا	They (two males)	هُمَا	their, them	تَثْنِيَةٌ مُذَكَّرٌ غَائِبٌ
هُمْ	They (many males)	هُمْ	their, them	جَمْعٌ مُذَكَّرٌ غَائِبٌ
هِيَ	She (one female), it	هَا	her, its	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
هُمَا	They (two females)	هُمَا	their, them	تَثْنِيَةٌ مُؤَنَّثٌ غَائِبٌ
هُنَّ	They (many females)	هُنَّ	their, them	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
أَنْتَ	You (one male)	كَ	your	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
أَنْتُمَا	You (two males)	كُمَا	your	تَثْنِيَةٌ مُذَكَّرٌ حَاضِرٌ
أَنْتُمْ	You (many males)	كُمْ	your	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
أَنْتِ	You (one female)	كِ	your	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُمَا	You (two females)	كُمَا	your	تَثْنِيَةٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُنَّ	You (many females)	كُنَّ	your	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
أَنَا	I (one male or female)	ى	my	وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)
نَحْنُ	We (many males or females)	نَا	our	تَثْنِيَةٌ وَ جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)

e.g.

هُوَ زَيْدٌ	He is Zayd.	قَلَمُكَ	your pen
أَنَا طَالِبٌ	I am a student.	نَصَرْتُهَا	I helped her.

Section 1.7
اَلْحُرُوفُ الْجَارَّةُ – Prepositions

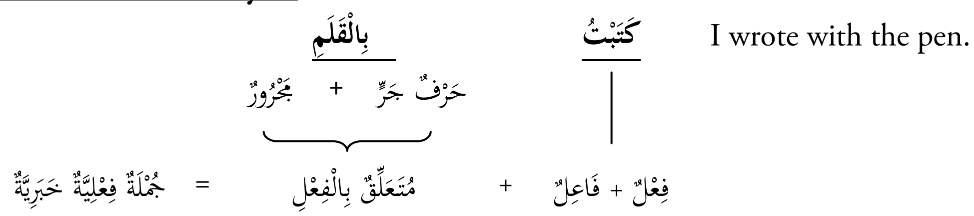
<u>**Effect:**</u> A حَرْفٌ جَرٍّ gives a جَرٌّ to the noun it enters upon, which is then known as مَجْرُوْرٌ.

Table 1.2
اَلْحُرُوفُ الْجَارَّةُ – Prepositions

حَرْفُ جَرٍّ	Meaning	Example	
1. بِ	with	كَتَبْتُ بِالْقَلَمِ	I wrote with the pen.
2. تَ	by (for oath)	تَاللهِ	By Allah!
3. كَ	like	زَيْدٌ كَالْأَسَدِ	Zayd is like a lion.
4. لِ	for	اَلْحَمْدُ لِلهِ	All praise is for Allah.
5. وَ	by (oath)	وَاللهِ	By Allah!
6. مُنْذُ	since	مَا رَأَيْتُهُ مُنْذُ أُسْبُوْعٍ	I have not seen him since a week.
7. مُذْ	since/for	مَا رَأَيْتُهُ مُذْ أَرْبَعَةِ أَيَّامٍ	I did not see him for four days.
8. خَلَا	besides, except	جَاءَ النَّاسُ خَلَا زَيْدٍ	The people came except Zayd.
9. رُبَّ	many a…	رُبَّ عَالِمٍ يَعْمَلُ بِعِلْمِهِ	Many a learned person acts on his knowledge.
10. حَاشَا	besides, except	جَاءَ النَّاسُ حَاشَا زَيْدٍ	The people came except Zayd.
11. مِنْ	from	رَجَعْتُ مِنَ السَّفَرِ	I returned from the journey.
12. عَدَا	besides, except	جَاءَ النَّاسُ عَدَا زَيْدٍ	The people came except Zayd.
13. فِيْ	in, regarding	زَيْدٌ فِي الْبَيْتِ	Zayd is in the house.
14. عَنْ	from, regarding	سَأَلَ الطَّبِيْبُ عَنِ الْمَرِيْضِ	The doctor asked about the patient.
15. عَلٰى	on	اَلثَّوْبُ عَلَى الْكُرْسِيِّ	The cloth/clothes is/are on the chair.
16. حَتّٰى	up to, until	نِمْتُ حَتَّى الصُّبْحِ	I slept till dawn.
17. إِلٰى	up to, towards	سَافَرْتُ إِلَى الْمَدِيْنَةِ	I travelled to Madinah.

<u>**Example 1:**</u> اَلنَّحْوُ فِي الْكَلَامِ كَالْمِلْحِ فِي الطَّعَامِ   Grammar in speech is like salt in food.

Example 2 with Sentence Analysis:



Note: Together, the حَرْفٌ جَرٍّ and مَجْرُورٌ are known as مُتَعَلِّقٌ (connected) of the خَبَرٌ in جُمْلَةٌ اِسْمِيَّةٌ and of the فِعْلٌ in جُمْلَةٌ فِعْلِيَّةٌ.

EXERCISE

1. Translate, fill in the *i'raab* and analyze the following sentences.

i. المسجد قريب من بيت زيد

ii. نزل المطر من السماء

iii. الكتب على المنضدة

iv. زينب جالسة على الكرسى فى الحجرة

Section 1.8
اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ – Those Particles That Resemble the Verb

- These are called اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ because like اَلْفِعْلُ الْمُتَعَدِّى, they also govern two words.
- These حُرُوفٌ appear before a مُبْتَدَأٌ and خَبَرٌ (جُمْلَةٌ اِسْمِيَّةٌ).

Effect: Such a particle gives a نَصْبٌ to the مُبْتَدَأٌ which is then known as اِسْمُ إِنَّ (or اِسْمُ أَنَّ and so on) and a رَفْعٌ to the خَبَرٌ which is then known as خَبَرُ إِنَّ (or خَبَرُ أَنَّ and so on).

Table 1.3
اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ – Those Particles That Resemble the Verb

	Meaning	Example	
1. إِنَّ	certainly, verily, indeed	إِنَّ اللهَ عَلِيْمٌ	Verily Allah is All Knowing.
2. أَنَّ	certainly, verily; that	عَلِمْتُ أَنَّ الْإِمْتِحَانَ قَرِيْبٌ	I knew that the examination was near.
3. كَأَنَّ	as if	كَأَنَّ الْبَيْتَ جَدِيْدٌ	It is as if the house is new.
4. لٰكِنَّ	but, however	اَلْبَيْتُ جَدِيْدٌ لٰكِنَّ الْأَثَاثَ قَدِيْمٌ	The house is new but the furniture is old.
5. لَيْتَ	if only, I wish	لَيْتَ الشَّبَابَ عَائِدٌ	I wish youth would return.
6. لَعَلَّ	maybe, hopefully, perhaps	لَعَلَّ الْإِمْتِحَانَ سَهْلٌ	Hopefully, the examination will be easy.

Sentence Analysis:

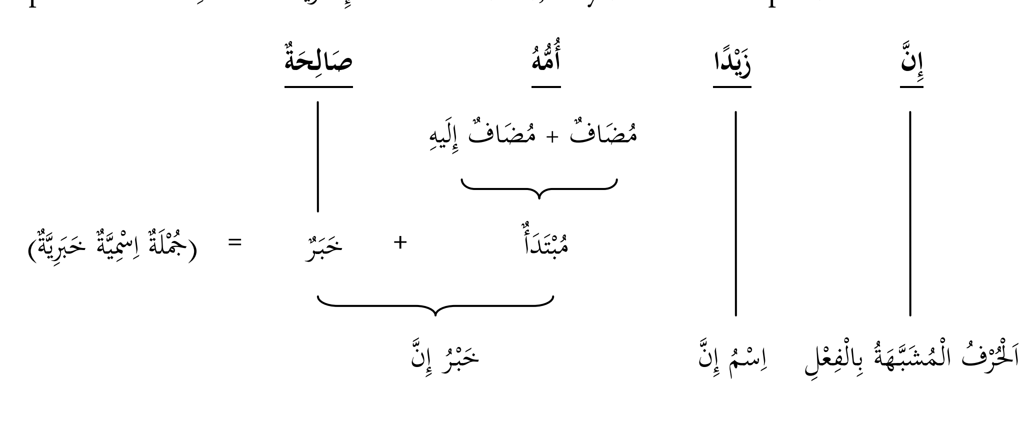
عَلِيْمٌ	اللهَ	إِنَّ	Indeed, Allah is All-Knowing.
خَبَرُ إِنَّ	اِسْمُ إِنَّ	اَلْحَرْفُ الْمُشَبَّهَةُ بِالْفِعْلِ	

Notes:

1. Difference between إِنَّ and أَنَّ:
   a. إِنَّ is generally used at the beginning of a sentence.
      أَنَّ is generally used in the middle of a sentence.
   b. Sometimes, إِنَّ appears in the middle of a sentence. This happens when it is used after a word with root letters ق – و – ل.
      e.g. يَقُوْلُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ He says, it is a yellow cow.

2. The خَبَرٌ can be a complete sentence.

Example 1: إِنَّ زَيْدًا أُمُّهُ صَالِحَةٌ Indeed, Zayd's mother is pious.



Example 2: إِنَّ زَيْدًا أَكَلَ الطَّعَامَ Indeed, Zayd ate the food.

إِنَّ — اَلْحَرْفُ الْمُشَبَّهَةُ بِالْفِعْلِ

زَيْدًا — اِسْمُ إِنَّ

أَكَلَ فِعْلٌ مَعَ فَاعِلِهِ + **الطَّعَامَ** مَفْعُولٌ = (جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ) — خَبَرُ إِنَّ

3. If there is a حَرْفٌ جَرٍّ before the خَبَرٌ, then the خَبَرٌ will appear first and the اِسْمٌ second.

e.g. إِنَّ إِلَينَا إِيَابَهُمْ Indeed, to us is their return.

إِنَّ — اَلْحَرْفُ الْمُشَبَّهَةُ بِالْفِعْلِ

إِلَينَا جَارٌّ وَ مَجْرُورٌ — خَبْرُ إِنَّ (مُقَدَّمٌ)

إِيَابَهُمْ مُضَافٌ + مُضَافٌ إِلَيهِ — اِسْمُ إِنَّ (مُؤَخَّرٌ)

4. When مَا الْكَافَّةُ is joined to any of these حُرُوفٌ, their effect will be cancelled.

e.g. إِنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ Your god is only one god.

<u>EXCERISE</u>

1. Translate, fill in the *i'raab*, and analyze the following sentences.

i. لعل المريض نائم	iv. كأن القمر مصباح
ii. اعلم أن زيدا عاقل	v. ليت القمر طالع
iii. إن رجلا دخل البيت	vi. إن علينا بيانه

Section 1.9
اَلْأَفْعَالُ النَّاقِصَةُ – Auxiliary (Defective) Verbs

- Such a verb is called نَاقِصٌ (incomplete) because even though it is a فِعْلٌ لَازِمٌ, it needs two *ma'mools* (مَعْمُولَيْنِ). The sentence remains incomplete with one مَعْمُولٌ.

  e.g. كَانَ زَيْدٌ Zayd was (the sentence remains incomplete).
- These verbs enter on a مُبْتَدَأٌ and a خَبَرٌ (جُمْلَةٌ اِسْمِيَّةٌ).

Effect: They give رَفْعٌ to the مُبْتَدَأٌ, which becomes known as اِسْمُ كَانَ (or اِسْمُ صَارَ and so on) and نَصْبٌ to the خَبَرٌ, which becomes known as خَبَرُ كَانَ (or خَبَرُ صَارَ and so on).

Table 1.4

فِعْلٌ نَاقِصٌ	Meaning	Example	
1. كَانَ	was	كَانَ الْبَيْتُ نَظِيْفًا	The house was clean.
2. صَارَ	became	صَارَ الرَّجُلُ غَنِيًّا	The man became wealthy.
3. أَصْبَحَ	happen in the morning OR	أَصْبَحَ زَيْدٌ مَرِيْضًا	Zayd became ill in the morning.
	became	أَصْبَحَ زَيْدٌ غَنِيًّا	Zayd became rich.
4. أَمْسٰى	happen in the evening, became	أَمْسَى الْعَامِلُ مُتْعِبًا	The worker became tired in the evening.
5. أَضْحٰى	happen at mid-morning, became	أَضْحَى الْغَمَامُ كَثِيْفًا	The clouds became dense at mid morning.
6. ظَلَّ	happen during the day, became	ظَلَّ الْمَطَرُ نَازِلًا	It rained the whole day.
7. بَاتَ	happen during the night, became	بَاتَ زَيْدٌ نَائِمًا	Zayd passed the night sleeping.
8. مَا دَامَ	as long as	اِجْلِسْ مَا دَامَ زَيْدٌ جَالِسًا	Sit as long as Zayd is sitting.
9. مَا زَالَ	always, continuously	مَا زَالَ زَيْدٌ مَرِيْضًا	Zayd was continuously sick.
10. مَا بَرِحَ	always, continuously	مَا بَرِحَ زَيْدٌ صَائِمًا	Zayd was always fasting.
11. مَا فَتِئَ	always, continuously	مَا فَتِئَ زَيْدٌ نَشِيْطًا	Zayd was always active.
12. مَا انْفَكَّ	always, continuously	مَا انْفَكَّ التَّاجِرُ صَادِقًا	The businessman was always truthful.
13. لَيْسَ	no, not	لَيْسَ الْخَادِمُ قَوِيًّا	The servant is not strong.

Sentence Analysis:

نَظِيْفًا	**الْبَيْتُ**	**كَانَ**	The house was clean.
خَبَرُ كَانَ	اِسْمُ كَانَ	فِعْلٌ نَاقِصٌ	

Notes:

1. When كَانَ is used with مُضَارِعٌ, it gives the meaning of past continuous.
   e.g. كَانَ زَيْدٌ يَكْتُبُ Zayd was writing/Zayd used to write.
   Note: Here, the خَبَرٌ of كَانَ is a جُمْلَةٌ فِعْلِيَّةٌ.

2. كَانَ – صَارَ – أَصْبَحَ – أَمْسٰى – أَضْحٰى – ظَلَّ – بَاتَ can be used in مُضَارِعٌ and أَمْرٌ as well.

3. مَا زَالَ – مَا بَرِحَ – مَا فَتِئَ – مَا انْفَكَّ can be used in مُضَارِعٌ but not in أَمْرٌ.

4. مَا دَامَ and لَيْسَ have a past tense only (no مُضَارِعٌ or أَمْرٌ).

5. مَا دَامَ must be preceded by another sentence.

6. The خَبَرٌ of لَيْسَ is sometimes prefixed with a بِ.
   e.g. أَلَيْسَ اللهُ بِأَحْكَمِ الْحَاكِمِيْنَ Is Allah not the greatest of rulers?

7. If there is a حَرْفُ جَرٍّ before the خَبَرٌ, then the خَبَرٌ will appear first and the مُبْتَدَأٌ second.

e.g.

سَحَابٌ	**فِي السَّمَاءِ**	**كَانَ**	There were clouds in the sky.
اِسْمُ كَانَ (مُؤَخَّرٌ)	خَبَرُ كَانَ (مُقَدَّمٌ)	فِعْلٌ نَاقِصٌ	

EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

i. ليس العامل نشيطا
ii. كان منامه مناما صادقا
iii. أمسى الغني فقيرا
iv. نويت الاعتكاف ما دمت في المسجد
v. صار الكبش سمينا
vi. لا يزال لسانك رطبا من ذكر الله
vii. يصبح المداد جافا

CHAPTER 2

اَلْمُعْرَبُ وَ الْمَبْنِيُّ – Declinable and Indeclinable Nouns

Words are of two types with respect to changes, which may or may not take place at their ends. If the end of a word remains the same in all conditions, it is called مَبْنِيٌّ; and that word whose end changes is called مُعْرَبٌ.

Section 2.1[1]

أَنْوَاعُ الْبِنَاءِ: Those conditions (حَالَاتٌ), which remain unchanged at the end of مَبْنِيٌّ words are four: ضَمٌّ, فَتْحٌ, كَسْرٌ and سُكُوْنٌ. These are called أَنْوَاعُ الْبِنَاءِ.

أَنْوَاعُ الإِعْرابِ: Those conditions (حَالَاتٌ), which occur at the end of مُعْرَبٌ words are four: رَفْعٌ, نَصْبٌ, جَرٌّ, and جَزْمٌ. These are called أَنْوَاعُ الإِعْرابِ (اَلْإِعْرَابُ for short). These changes are brought about at the end of a مُعْرَبٌ word in accordance with the requirement of the عَامِلٌ (governing word).

عَلَامَاتُ الْإِعْرَابِ – Signs of *I'raab*

I'raab can be shown in two ways. These are called عَلَامَاتُ الْإِعْرَابِ (signs of *i'raab*).

1. اَلْإِعْرَابُ بِالْحَرَكَةِ: These are the basic signs and are the most common. *I'raab* is shown by means of a حَرَكَةٌ i.e. ضَمَّةٌ or فَتْحَةٌ or كَسْرَةٌ, or سُكُوْنٌ (which is the absence of a حَرَكَةٌ).

   e.g. لَمْ يَضْرِبْ رَجُلًا رَجُلٍ رَجُلٌ

2. اَلْإِعْرَابُ بِالْحُرُوفِ: Sometimes, the *i'raab* is shown by means of any of the حُرُوفُ عِلَّةٍ i.e. و or ا or ي.

   e.g. أَبِيكَ أَبَاكَ أَبُوكَ

حَالَاتُ الْمُعْرَبِ – Conditions of *Mu'rab*

As mentioned above, the conditions that occur at the end of مُعْرَبٌ words are four. Below, we look at them in more detail.

[1] This section is based upon the discussion in *al-Nahw al-Wadih*. See 'Ali al-Jaarim & Mustafa Ameen, *al-Nahw al-Wadih li al-Madaris al-Ibdtida'iyyah*, (Cairo: Dar al-Ma'arif, n.d.), 2:7-17.

1. **حَالَةُ الرَّفْعِ** is that when a ضَمَّةٌ or its corresponding حَرْفُ عِلَّةٍ (و) appears at the end of a word. Such a word is said to be مَرْفُوعٌ.

   e.g. أَخٌ أَخُوكَ

2. **حَالَةُ النَّصْبِ** is that when a فَتْحَةٌ or its corresponding حَرْفُ عِلَّةٍ (ا) appears at the end of a word. Such a word is said to be مَنْصُوبٌ.

   e.g. أَخًا أَخَاكَ

3. **حَالَةُ الْجَرِّ** is that when a كَسْرَةٌ or its corresponding حَرْفُ عِلَّةٍ (ي) appears at the end of a word. Such a word is said to be مَجْرُورٌ.

   e.g. أَخٍ أَخِيْكَ

4. **حَالَةُ الْجَزْمِ** is that when a سُكُوْنٌ appears at the end of a word. Such a word is said to be مَجْزُومٌ.

   e.g. لَمْ يَضْرِبْ

Difference Between ضَمَّةٌ – فَتْحَةٌ – كَسْرَةٌ and ضَمٌّ – فَتْحٌ – كَسْرٌ

- The words ضَمَّةٌ – فَتْحَةٌ – كَسْرَةٌ are used to describe the conditions at the end of a مُعْرَبٌ , e.g. اَلرَّجُلُ has a ضَمَّةٌ at the end, which is a sign of its being مَرْفُوعٌ.
- The words ضَمٌّ – فَتْحٌ – كَسْرٌ are used to describe the conditions at the end of a مَبْنِيٌّ , e.g. ضَرَبَ has a فَتْحٌ at the end. It is مَبْنِيٌّ عَلَى الْفَتْحِ.

In other words, (ـُ) is the same but the name is ضَمَّةٌ when it appears in a مُعْرَبٌ and is ضَمٌّ when it appears in a مَبْنِيٌّ. The same is true of (ـَ) and (ـِ).

Section 2.2

اَلْمَبْنِيُّ – Indeclinable Noun

As mentioned earlier, a مَبْنِيٌّ is that word whose end remains unchanged in all conditions i.e. irrespective of the requirement of the عَامِلٌ governing it.

e.g.	**جَاءَ هٰذَا**	**رَأَيْتُ هٰذَا**	**مَرَرْتُ بِهٰذَا**
	This came.	I saw this.	I passed by this.

Note: The حَرَكَةٌ at the end of هٰذَا remained constant and did not change according to the عَامِلٌ requirement.

Types of مَبْنِيٌّ:

1. All Particles (حُرُوفٌ) *
2. Amongst the verbs (اَلْأَفْعَالُ), the following are مَبْنِيٌّ.
   1) اَلْفِعْلُ الْمَاضِى *
   2) اَلْأَمْرُ الْحَاضِرُ الْمَعْرُوْفُ *
   3) The جَمْعُ مُؤَنَّثٍ (غَائِبٌ and حَاضِرٌ) and the نُوْنُ التَّأْكِيْدِ (ثَقِيْلَةٌ and خَفِيْفَةٌ) of فِعْلٌ مُضَارِعٌ.
3. Amongst nouns (اَلْأَسْمَاءُ), there are some nouns whose ends remain constant. They are known as غَيْرُ الْمُتَمَكِّنِ i.e. nouns, which do not give place to changes. These nouns are مَبْنِيٌّ and are recognized by their resemblance with any one of the three types of *al-mabny al-asl* words (حُرُوْفٌ or اَلْفِعْلُ الْمَاضِى or اَلْأَمْرُ الْحَاضِرُ الْمَعْرُوْفُ). This resemblance can be in any one of the following ways:
   a. Resemblance in meaning. For example, the noun رُوَيْدَ (give grace/respite) resembles the word أَمْهِلْ, which is اَلْأَمْرُ الْحَاضِرُ الْمَعْرُوْفُ (one of the *al-mabny al-asl*) and has the same meaning.
   b. Resemblance in dependency. For example, the noun هٰذَا (اِسْمُ الْإِشَارَةِ), which is dependent on a مُشَارٌ إِلَيْهِ to give meaning, resembles a حَرْفٌ (one of the *al-mabny al-asl*), which is also dependent on another word to give meaning.
   c. Resemblance in having less than three letters. For example, the noun مَنْ, which is less than three letters, resembles حَرْفٌ (e.g. وَ), which is also generally less than three letters.
   d. Resemblance in having had a حَرْفٌ originally. For example, the noun أَحَدَ عَشَرَ resembles a حَرْفٌ in the sense that originally it contained a حَرْفٌ (أَحَدٌ وَ عَشَرٌ).

*These three are known as اَلْمَبْنِيُّ الْأَصْلُ.

Section 2.3
اَلْمُعْرَبُ – Declinable Noun

As mentioned above, a مُعْرَبٌ is that word whose end accepts any of the *i'raab* according to the requirement of the عَامِلٌ governing it.

e.g.	جَاءَ **رَجُلٌ**	رَأَيْتُ **رَجُلًا**	مَرَرْتُ **بِرَجُلٍ**
	A man came.	I saw a man.	I passed by a man.

Note: The *i'raab* of رجل kept on changing according to the requirement of the عَامِلٌ.

<u>Types of مُعْرَبٌ:</u>

1. Amongst verbs (اَلْأَفْعَالُ), all of فِعْلٌ مُضَارِعٌ besides the جَمْعُ مُؤَنَّثٍ (غَائِبٌ and حَاضِرٌ) and the نُوْنُ التَّأْكِيْدِ (ثَقِيْلَةٌ and خَفِيْفَةٌ) are مُعْرَبٌ.
2. Amongst nouns (اَلْأَسْمَاءُ), those nouns, which accept *i'raab* changes are مُعْرَبٌ. They are known as مُتَمَكِّنٌ i.e. nouns which give place to *i'raab* changes.

   <u>Note:</u> These nouns will be مُعْرَبٌ when they are used in a sentence. If not used in a sentence, such a word will be مَبْنِيٌّ. For example, اَلْبَيتُ on its own, out of a sentence, will have a ضَمٌّ.

<u>EXERCISE</u>

1. State with reason whether the following words are مَبْنِيٌّ or مُعْرَبٌ.

i. سَمِعَ	v. يَكْسِرْنَ
ii. مُنْذُ	vi. لٰكِنَّ
iii. يَنْصُرُ	vii. ذٰلِكَ
iv. يَضْرِبْنَ	viii. اِسْمَعِيْ

Section 2.4
أَقْسَامُ الْأَسْمَاءِ الْمَبْنِيَّةِ – Types of Indeclinable Nouns

The types of اَلْأَسْمَاءُ الْمَبْنِيَّةُ are as follows:

1. اَلضَّمَائِرُ (personal pronouns)

2. اَلْأَسْمَاءُ الْمَوْصُوْلَةُ (relative pronouns)

3. أَسْمَاءُ الْإِشَارَةِ (demonstrative pronouns)

4. أَسْمَاءُ الْأَفْعَالِ (those nouns which have the meaning of verbs)

5. أَسْمَاءُ الْأَصْوَاتِ (those nouns which denote a sound)

6. أَسْمَاءُ الظَّرْفِ (adverbs)

7. أَسْمَاءُ الْكِنَايَاتِ (those nouns which indicate an unspecified quantity)

8. اَلْمُرَكَّبُ الْبِنَائِيُّ (numerical phrase)

In the following pages, we will look at each of these in detail.

Section 2.4.1

اَلضَّمَائِرُ – Personal Pronouns

We have discussed ضَمَائِرُ before. Now, we will look at them in greater detail.

Definition: ضَمَائِرُ (singular: ضَمِيْرٌ) are those words, which refer to the speaker (مُتَكَلِّمٌ) or the second person (حَاضِرٌ) or the third person (غَائِبٌ).

There are two types of *dameers*:

1. اَلضَّمِيْرُ الْبَارِزُ – Visible or Independent Pronoun: It is that *dameer*, which is visible and has a distinct form. It appears on its own, unattached to another word (known as مُنْفَصِلٌ) or attached to another word (known as مُتَّصِلٌ).
2. اَلضَّمِيْرُ الْمُسْتَتِرُ – Hidden or Implied Pronoun: It is that *dameer*, which is not visible but is implied.

   Note: A hidden *dameer* can only appear in حَالَةُ الرَّفْعِ. (refer to Table 2.2)

Below are tables showing different forms that the *dameers* will assume in the various conditions (*haalaat*).

Table 2.1
ضَمِيْرٌ مُنْفَصِلٌ (بَارِزٌ) in حَالَةُ الرَّفْعِ (also called ضَمِيْرٌ مَرْفُوعٌ مُنْفَصِلٌ)

هُوَ	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
هُمَا	تَثْنِيَةٌ مُذَكَّرٌ غَائِبٌ
هُمْ	جَمْعٌ مُذَكَّرٌ غَائِبٌ
هِيَ	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
هُمَا	تَثْنِيَةٌ مُؤَنَّثٌ غَائِبٌ
هُنَّ	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
أَنْتَ	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
أَنْتُمَا	تَثْنِيَةٌ مُذَكَّرٌ حَاضِرٌ
أَنْتُمْ	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
أَنْتِ	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُمَا	تَثْنِيَةٌ مُؤَنَّثٌ حَاضِرٌ
أَنْتُنَّ	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
أَنَا	وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)
نَحْنُ	تَثْنِيَةٌ وَ جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)

e.g. **هُوَ** **رَجُلٌ**

مُبْتَدَأٌ خَبَرٌ

(حَالَةُ الرَّفْعِ)

Table 2.2

ضَمِيْرٌ مُتَّصِلٌ in حَالَةُ الرَّفْعِ (also called ضَمِيْرٌ مَرْفُوعٌ مُتَّصِلٌ)

	مُسْتَتِرٌ		بَارِزٌ	
وَاحِدٌ مُذَكَّرٌ غَائِبٌ	يَضْرِبُ (هُوَ)	ضَرَبَ (هُوَ)	—	—
تَثْنِيَةٌ مُذَكَّرٌ غَائِبٌ	—	—	يَضْرِبَانِ (ا)	ضَرَبَا (ا)
جَمْعٌ مُذَكَّرٌ غَائِبٌ	—	—	يَضْرِبُوْنَ (و)	ضَرَبُوْا (و)
وَاحِدٌ مُؤَنَّثٌ غَائِبٌ	تَضْرِبُ (هِيَ)	ضَرَبَتْ (هِيَ)	—	—
تَثْنِيَةٌ مُؤَنَّثٌ غَائِبٌ	—	—	تَضْرِبَانِ (ا)	ضَرَبَتَا (ا)
جَمْعٌ مُؤَنَّثٌ غَائِبٌ	—	—	يَضْرِبْنَ (ن)	ضَرَبْنَ (ن)
وَاحِدٌ مُذَكَّرٌ حَاضِرٌ	تَضْرِبُ (أَنْتَ)	—	—	ضَرَبْتَ (تَ)
تَثْنِيَةٌ مُذَكَّرٌ حَاضِرٌ	—	—	تَضْرِبَانِ (ا)	ضَرَبْتُمَا (تُمَا)
جَمْعٌ مُذَكَّرٌ حَاضِرٌ	—	—	تَضْرِبُوْنَ (و)	ضَرَبْتُمْ (تُمْ)
وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ	—	—	تَضْرِبِيْنَ (ي)	ضَرَبْتِ (تِ)
تَثْنِيَةٌ مُؤَنَّثٌ حَاضِرٌ	—	—	تَضْرِبَانِ (ا)	ضَرَبْتُمَا (تُمَا)
جَمْعٌ مُؤَنَّثٌ حَاضِرٌ	—	—	تَضْرِبْنَ (ن)	ضَرَبْتُنَّ (تُنَّ)
وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)	أَضْرِبُ (أَنَا)	—	—	ضَرَبْتُ (تُ)
تَثْنِيَةٌ وَ جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)	نَضْرِبُ (نَحْنُ)	—	—	ضَرَبْنَا (نَا)

Table 2.3

(ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ and ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ (also called حَالَةُ النَّصْبِ in ضَمِيرٌ مُتَّصِلٌ and ضَمِيرٌ مُنْفَصِلٌ

ضَمِيرٌ مَنْصُوبٌ مُنْفَصِلٌ (بَارِزٌ)	ضَمِيرٌ مَنْصُوبٌ مُتَّصِلٌ (بَارِزٌ)		
إِيَّاهُ	ضَرَبَهُ	ه	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهُمَا	ضَرَبَهُمَا	هما	تَثْنِيَةٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهُمْ	ضَرَبَهُمْ	هم	جَمْعٌ مُذَكَّرٌ غَائِبٌ
إِيَّاهَا	ضَرَبَهَا	ها	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاهُمَا	ضَرَبَهُمَا	هما	تَثْنِيَةٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاهُنَّ	ضَرَبَهُنَّ	هن	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
إِيَّاكَ	ضَرَبَكَ	ك	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكُمَا	ضَرَبَكُمَا	كما	تَثْنِيَةٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكُمْ	ضَرَبَكُمْ	كم	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
إِيَّاكِ	ضَرَبَكِ	ك	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّاكُمَا	ضَرَبَكُمَا	كما	تَثْنِيَةٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّاكُنَّ	ضَرَبَكُنَّ	كن	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
إِيَّايَ	ضَرَبَنِيْ[2]	ي	وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)
إِيَّانَا	ضَرَبَنَا	نا	تَثْنِيَةٌ و جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)

e.g. **نَعْبُدُ** **إِيَّاكَ** You alone we worship.

فِعْلٌ مَعَ فَاعِلِهِ   مَفْعُولٌ مُقَدَّمٌ (حَالَةُ النَّصْبِ)

[2] Sometimes, a ن (نُونُ الْوِقَايَةِ) is added before the يَاء ضَمِيْرٌ to protect an *i'raab* as in ضَرَبَنِيْ, which would otherwise be incorrectly read as ضَرَبِيْ (the لَامُ الْكَلِمَةِ of اَلْفِعْلُ الْمَاضِى is مَبْنِيٌّ عَلَى الْفَتْحِ).

There are two ways in which ضَمِيْرٌ مُتَّصِلٌ (بَارِزٌ) appears in حَالَةُ الجَرِّ. One is when it is preceded by a حَرْفُ جَرٍّ; and the other is when some other word is مُضَافٌ to it.

Table 2.4
ضَمِيْرٌ مُتَّصِلٌ (بَارِزٌ) in حَالَةُ الْجَرِّ (also called ضَمِيْرٌ مَجْرُوْرٌ مُتَّصِلٌ)

بِحَرْفِ الْجَرِّ	بِالْإِضَافَةِ	
لَهُ	دَارُهُ	وَاحِدٌ مُذَكَّرٌ غَائِبٌ
لَهُمَا	دَارُهُمَا	تَثْنِيَةٌ مُذَكَّرٌ غَائِبٌ
لَهُمْ	دَارُهُمْ	جَمْعٌ مُذَكَّرٌ غَائِبٌ
لَهَا	دَارُهَا	وَاحِدٌ مُؤَنَّثٌ غَائِبٌ
لَهُمَا	دَارُهُمَا	تَثْنِيَةٌ مُؤَنَّثٌ غَائِبٌ
لَهُنَّ	دَارُهُنَّ	جَمْعٌ مُؤَنَّثٌ غَائِبٌ
لَكَ	دَارُكَ	وَاحِدٌ مُذَكَّرٌ حَاضِرٌ
لَكُمَا	دَارُكُمَا	تَثْنِيَةٌ مُذَكَّرٌ حَاضِرٌ
لَكُمْ	دَارُكُمْ	جَمْعٌ مُذَكَّرٌ حَاضِرٌ
لَكِ	دَارُكِ	وَاحِدٌ مُؤَنَّثٌ حَاضِرٌ
لَكُمَا	دَارُكُمَا	تَثْنِيَةٌ مُؤَنَّثٌ حَاضِرٌ
لَكُنَّ	دَارُكُنَّ	جَمْعٌ مُؤَنَّثٌ حَاضِرٌ
لِيْ	دَارِيْ	وَاحِدٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)
لَنَا	دَارُنَا	تَثْنِيَةٌ وَ جَمْعٌ مُتَكَلِّمٌ (مُذَكَّرٌ و مُؤَنَّثٌ)

e.g. **<u>لَهُ</u>** **<u>دَارُهُ</u>** His house is his.

حَرْفُ جَرٍّ + مَجْرُوْرٌ مُضَافٌ + مُضَافٌ إِلَيهِ

(ضَمِيرٌ مُتَّصِلٌ مَجْرُوْرٌ بِحَرْفِ الجَرِّ) (ضَمِيرٌ مُتَّصِلٌ مَجْرُوْرٌ بِالْإِضَافَةِ)

<u>**Note:**</u> The *dameer baariz* in حَالَةُ الجَرِّ will always be مُتَّصِلٌ.

<u>ضَمِيْرُ الشَّأْنِ:</u>

It is that ضَمِيْرٌ غَائِبٌ مُذَكَّرٌ, which sometimes appears at the beginning of a sentence without a مَرْجَعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيْرٌ.

e.g. إِنَّهُ زَيْدٌ قَائِمٌ — Indeed, the matter is that Zayd is standing.

<u>ضَمِيْرُ الْقِصَّةِ:</u>

It is that ضَمِيْرٌ غَائِبٌ مُؤَنَّثٌ, which sometimes appears at the beginning of a sentence without a مَرْجَعٌ (an earlier word that it refers to). The sentence after it clarifies such a ضَمِيْرٌ.

e.g. إِنَّهَا فَاطِمَةُ قَائِمَةٌ — Indeed, the matter is that Fatimah is standing.

<u>ضَمِيْرُ الْفَصْلِ:</u>

It is that ضَمِيْرٌ, which appears between a مُبْتَدَأٌ and a خَبَرٌ for emphasis.

e.g. أُولٰئِكَ هُمُ الْمُفْلِحُوْنَ — It is they who are successful.

<u>EXERCISE</u>

1. Translate, fill in the *i'raab* and analyze the following sentences, pointing out all the *dameers*, as well as their type and *haalaat*.

   i. القطار قدم فى وقته

   ii. نحن نرزقك

   iii. نَصَرَنَا

   iv. الله يرزقها و إياكم

Section 2.4.2
اَلْأَسْمَاءُ الْمَوْصُوْلَةُ - Relative Pronouns

Definition: An اِسْمٌ مَوْصُوْلٌ is a اِسْمٌ مَعْرِفَةٌ whose purpose is understood through the sentence, which comes after it, which is called صِلَةٌ.

- An اِسْمٌ مَوصُولٌ cannot form a complete part of a sentence on its own. It must have a صِلَةٌ which relates (refers back) to it. The صِلَةٌ is a جُمْلَةٌ خَبَرِيَّةٌ, which must have a ضَمِيْرٌ (visible or hidden) referring to the اِسْمٌ مَوصُولٌ.

Table 2.5
اَلْأَسْمَاءُ الْمَوْصُوْلَةُ (مُذَكَّرٌ)

وَاحِدٌ	اَلَّذِيْ	who, that, which	
تَثْنِيَةٌ	اَللَّذَانِ	those two who, that, which	حَالَةُ الرَّفْعِ
تَثْنِيَةٌ	اَللَّذَيْنِ	those two, who, that, which	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	اَلَّذِيْنَ	those who, that, which	

Table 2.6
اَلْأَسْمَاءُ الْمَوْصُوْلَةُ (مُؤَنَّثٌ)

وَاحِدٌ	اَلَّتِيْ	who, that, which	
تَثْنِيَةٌ	اَللَّتَانِ	those two who, that, which	حَالَةُ الرَّفْعِ
تَثْنِيَةٌ	اَللَّتَيْنِ	those two, who, that, which	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	اَللَّاتِيْ	those who, that, which	
جَمْعٌ	اَللَّوَاتِيْ	those who, that, which	

e.g.
جَاءَ الَّذِيْ نَصَرَكَ — The man who helped you, came.
رَأَيْتُ اللَّذَيْنِ ضَرَبَاكَ — I saw those two men who hit you.
أُحِبُّ الَّذِيْنَ عَلَّمُوْنِيْ — I love those men who taught me.

<u>Additional Relative Pronouns</u>:

1. **مَا** and **مَنْ**
   - These are used for all genders and all numbers.
   - The difference is that مَنْ is used for humans and مَا is used for things (non-human).

e.g.	أَحْسِنْ إِلٰى مَنْ أَحْسَنَ إِلَيْكَ	Show goodness to that person who has shown goodness to you.
	قَرَأْتُ مَا كَتَبْتَ	I read what you wrote.

2. **أَيٌّ** and **أَيَّةٌ**
   - They are generally مُعْرَبٌ and used in إِضَافَةٌ.
   - أَيٌّ has the meaning of اَلَّذِيْ.

     e.g. مِنْ أَيِّ كِتَابٍ from which book…
   - أَيَّةٌ has the meaning of اَلَّتِيْ.

     e.g. أَيَّةُ بِنْتٍ which girl…

3. **ال**, which appears before an اِسْمُ فَاعِلٍ and an اِسْمُ مَفْعُوْلٍ, will have the effect of اِسْمٌ مَوْصُوْلٌ.

e.g.	اَلضَّارِبُ	would equal	اَلَّذِيْ ضَرَبَ
	اَلْمَضْرُوْبُ	would equal	اَلَّذِيْ ضُرِبَ
	اَلسَّامِعُوْنَ	would equal	اَلَّذِيْنَ سَمِعُوْا

4. **ذُوْ**

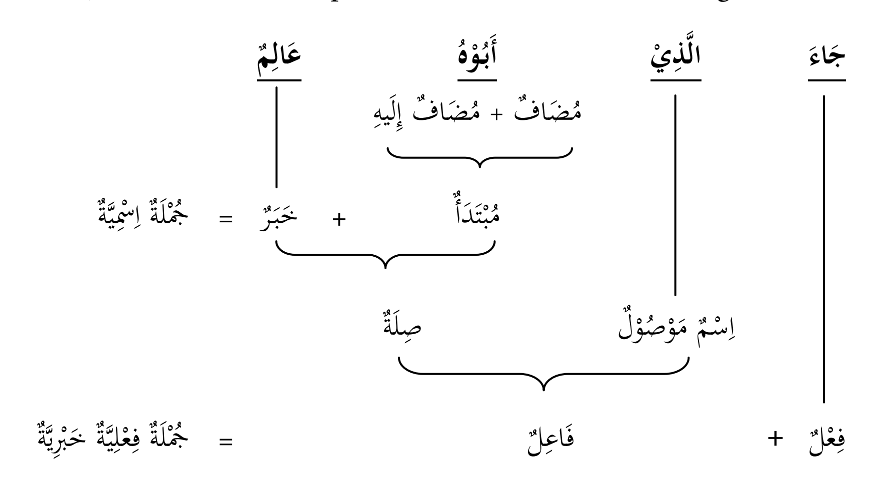
   According to the dialect of the tribe بَنُوْ طَيٍّ, it is an اِسْمٌ مَوْصُوْلٌ.

   It is used for all genders and all numbers, without its form changing.

e.g.	جَاءَ ذُوْ ضَرَبَكَ	equals	جَاءَ الَّذِيْ ضَرَبَكَ	The one who hit you, came.
	رَأَيْتُ ذُوْ ضَرَبَكَ	equals	رَأَيْتُ الَّذِيْ ضَرَبَكَ	I saw the one who hit you.
	مَرَرْتُ بِذُوْ ضَرَبَكَ	equals	مَرَرْتُ بِالَّذِيْ ضَرَبَكَ	I passed by the one who hit you.

Sentence Analysis:

جَاءَ الَّذِيْ أَبُوْهُ عَالِمٌ   That person whose father is knowledgeable, came.



EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

   i. أين الذي ضرب زيدا

   ii. الله يعلم ما فى الأرض

   iii. جاءت اللتان تسكنان أمامنا

   iv. إن الذين كفروا لا يدخلون الجنة

Section 2.4.3
أَسْمَاءُ الْإِشَارَةِ – Demonstrative Pronouns

Definition: An اِسْمُ الْإِشَارَةِ is that noun, which is used to point at something. These nouns are of of two types.

i. اَلْقَرِيْبُ: It is used for pointing at something near.

ii. اَلْبَعِيْدُ: It is used for pointing at something far.

Table 2.7
أَسْمَاءُ الْإِشَارَةِ لِلْمُذَكَّرِ

	لِلْقَرِيْبِ			لِلْبَعِيْدِ		
وَاحِدٌ	هٰذَا	this		ذٰلِكَ	that	
تَثْنِيَةٌ	هٰذَانِ	these two…	حَالَةُ الرَّفْعِ	ذَانِكَ	those two…	حَالَةُ الرَّفْعِ
تَثْنِيَةٌ	هٰذَيْنِ	these two…	حَالَةُ النَّصْبِ وَ الْجَرِّ	ذَيْنِكَ	those two…	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	هٰؤُلَاءِ	these		أُولٰئِكَ	those	

Table 2.8
أَسْمَاءُ الْإِشَارَةِ لِلْمُؤَنَّثِ

	لِلْقَرِيْبِ			لِلْبَعِيْدِ		
وَاحِدٌ	هٰذِهِ	this		تِلْكَ	that	
تَثْنِيَةٌ	هَاتَانِ	these two…	حَالَةُ الرَّفْعِ	تَانِكَ	those two…	حَالَةُ الرَّفْعِ
تَثْنِيَةٌ	هَاتَيْنِ	these two…	حَالَةُ النَّصْبِ وَ الْجَرِّ	تَيْنِكَ	those two…	حَالَةُ النَّصْبِ وَ الْجَرِّ
جَمْعٌ	هٰؤُلَاءِ	these		أُولٰئِكَ	those	

e.g. ذٰلِكَ الْكِتَابُ that book

هٰؤُلَاءِ النِّسَاءُ these women

أُولٰئِكَ الرِّجَالُ those men

Notes:

1. The ك of اِسْمُ الْإِشَارَةِ (الْبَعِيْدُ) is sometimes changed according to the number of persons being addressed. The meaning will not be affected.

   e.g. ذٰلِكُمَا رَبُّكُمَا He is the Lord of both of you.

2. If the مُشَارٌ إِلَيهِ is a مُضَافٌ, then the اِسْمُ الْإِشَارَةِ will come after the مُضَافٌ إِلَيهِ.

   e.g. كِتَابُكَ هٰذَا This book of yours.

3. If the اِسْمُ الْإِشَارَةِ occurs as a مُبْتَدَأٌ, then the خَبَرٌ will generally be a نَكِرَةٌ.

   e.g. هٰذَا كِتَابٌ This is a book.

   However, if the خَبَرٌ is also مَعْرِفَةٌ, then a suitable ضَمِيْرٌ should be added between the مُبْتَدَأٌ, which is an اِسْمُ الْإِشَارَةِ, and the خَبَرٌ for it to remain a complete sentence.

   e.g. هٰذَا هُوَ الْكِتَابُ This is the book.

   If no ضَمِيرٌ is added, it would be an incomplete sentence.

   e.g. هٰذَا الْكِتَابُ This book

4. If the خَبَرٌ is a مُضَافٌ, then there will be no need for a ضَمِيرٌ to be added between the مُبْتَدَأٌ and the خَبَرٌ.

   e.g. هٰذَا ابْنُ الْمَلِكِ This is the son of the king.

5. هُنَا or هٰهُنَا (here) and هُنَاكَ (there) are also اِسْمُ الْإِشَارَةِ. However, they do not have any special rules.

Sentence Analysis:

هٰذَا الْقَلَمُ نَفِيْسٌ This pen is precious.

- هٰذَا = اِسْمُ الْإِشَارَةِ
- الْقَلَمُ = مُشَارٌ إِلَيهِ
- اِسْمُ الْإِشَارَةِ + مُشَارٌ إِلَيهِ = مُبْتَدَأٌ
- نَفِيْسٌ = خَبَرٌ

مُبْتَدَأٌ + خَبَرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبْرِيَّةٌ

EXERCISE

1. Translate, fill in the *i'raab*, and analyze the following sentences.

i.	تلك السيارة قديمة	iv.	هذه حجرة واسعة
ii.	أولئك تجار صادقون	v.	هؤلاء طلاب المدرسة
iii.	هذان ولدان مهذبان	vi.	هذان الولدان مهذبان

Section 2.4.4

أَسْمَاءُ الْأَفْعَالِ – Those Nouns Which Have the Meaning of Verbs

Definition: These are nouns that have the meaning of verbs.
That which has the meaning of اَلْفِعْلُ الْمَاضِي, gives the noun after it a *raf'*; and the one which has the meaning of اَلْأَمْرُ الْحَاضِرُ, gives the noun after it a *nasb*.

Table 2.9
Nouns in the Meaning of اَلْفِعْلُ الْمَاضِي

Noun	Verb	Meaning	Example	
هَيْهَاتَ	بَعُدَ	beyond, far from	هَيْهَاتَ زَيْدٌ أَنْ يَفْعَلَ هٰذَا	It is far from (beyond) Zayd to do this.
شَتَّانَ	اِفْتَرَقَ	what a difference, there is a difference between	شَتَّانَ بَيْنَ الْعَالِمِ وَ الْجَاهِلِ	What a difference there is between the learned and the ignorant!
سَرْعَانَ	أَسْرَعَ	hastened, made quick	سَرْعَانَ زَيْدٌ	Zayd hastened.

Table 2.10
Nouns in the Meaning of اَلْأَمْرُ الْحَاضِرُ

Noun	Verb	Meaning	Example	
رُوَيْدَ	أَمْهِلْ	give respite, let him be slow	رُوَيْدَ زَيْدًا	Give Zayd respite.
بَلْهَ	دَعْ	leave, give up	بَلْهَ التَّفَكُّرَ فِيْمَا لَا يَعْنِيْكَ	Give up thinking about that which does not concern you.
دُوْنَكَ – هَا	خُذْ	take	دُوْنَكَ اللَّبَنَ	Take the milk.
عَلَيْكَ	اِلْزَمْ	hold on to, incumbent on you	عَلَيْكَ بِسُنَّتِيْ	Hold on to my Sunnah.
حَيَّهَلْ – حَيَّ	اِئْتِ – عَجِّلْ	come, hasten	حَيَّ عَلَى الصَّلَاةِ	Come to *salaah*.
هَيْتَ – هَلُمَّ	أَقْبِلْ	come, hasten		

Notes:

1. There are some other nouns which have the meaning of verbs. These are as follows:

تَعَالَ (اِئْتِ – come) اٰمِيْنَ (اِسْتَجِبْ – accept)

صَهْ (أُسْكُتْ – keep quite) فَقَطْ (اِكْتَفِ – suffice)

هَاتِ (اِعْطِ – bring, give) إِلَيْكَ عَنِّيْ (تَبَعَّدْ عَنِّيْ – away from me)

عَلَيَّ بِهِ (جِئْ بِهِ عِنْدِيْ – bring him/it to me)

2. Some of these nouns are inflectable, i.e. their form changes.
   i. هَاتِ هَاتِيَا هَاتُوْا هَاتِيْ هَاتِيَا هَاتِيْنَ

      e.g. قُلْ هَاتُوْا بُرْهٰنَكُمْ إِنْ كُنْتُمْ صٰدِقِيْنَ

      Say: bring your proof, if you are truthful.

   ii. تَعَالَ تَعَالَيَا تَعَالَوْا تَعَالِيْ تَعَالَيَا تَعَالَيْنَ

      e.g. قُلْ يٰأَهْلَ الْكِتٰبِ تَعَالَوْا إِلَى كَلِمَةٍ...الآية

      Say: O people of the book! Come to a word…

      e.g. فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَ أُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا

      Then, come, I will make provision for you and release you with kindness.

Section 2.4.5
أَسْمَاءُ الْأَصْوَاتِ – Those Nouns Which Denote a Sound

أُحْ أُحْ	To denote a cough.
أُفْ	To denote pain.
بَخْ	To denote happiness, pleasure.
نَخَّ	To make a camel sit.
غَاقَ	To denote the cawing of a crow.

Section 2.4.6
أَسْمَاءُ الظُّرُوفِ – Adverbs

Definition: An اِسْمُ ظَرْفٍ is that noun, which gives us an idea of the place or time when (or where) some work is done.

أَسْمَاءُ الظُّرُوفِ are of two kinds: ظَرْفُ الزَّمَانِ (adverb of time) and ظَرْفُ الْمَكَانِ (the adverb of place).

ظَرْفُ الزَّمَانِ – Adverb of Time:

1. إِذْ (when)
   - It gives the meaning of past tense even when it appears before فِعْلٌ مُضَارِعٌ.
   - The sentence after إِذْ could be a جُمْلَةٌ اِسْمِيَّةٌ or a جُمْلَةٌ فِعْلِيَّةٌ.

     e.g. وَ اذْكُرُوْا إِذْ أَنْتُمْ قَلِيْلٌ — Remember when you were less.

     e.g. وَ إِذْ يَرْفَعُ إِبْرَهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ — And when Ibrahim (Allah give him peace) raised the foundation of the House (Ka'ba).
   - Sometimes, it gives the meaning of suddenness (مُفَاجَأَةٌ).

     e.g. خَرَجْتُ إِذْ مُدِيْرُ الْمَدْرَسَةِ نَاظِرٌ — I came out and suddenly the principal of the school was watching.

2. إِذَا (when)
   - It gives the meaning of future tense even when it appears before اَلْفِعْلُ الْمَاضِى.
   - It gives the meaning of شَرْطٌ and جَزَاءٌ but does not give either a جَزْمٌ.
   - The sentence after إِذَا could be a جُمْلَةٌ اِسْمِيَّةٌ or preferably a جُمْلَةٌ فِعْلِيَّةٌ.

     e.g. آتِيْكَ اِذَا الشَّمْسُ طَالِعَةٌ — I will come to you when the sun rises.

     e.g. اِذَا جَاءَ نَصْرُ اللهِ — When the help of Allah will come.
   - Sometimes, it gives the meaning of suddenness (مُفَاجَأَةٌ), in which case إِذَا must be followed by a جُمْلَةٌ اِسْمِيَّةٌ.

     e.g. خَرَجْتُ فَإِذَا الْكَلْبُ وَاقِفٌ — I came out and suddenly the dog was standing.

3. مَتٰى (when)
   - It can be used as an interrogative (اِسْتِفْهَامٌ).

     e.g. مَتٰى تُسَافِرُ؟ — When will you travel?

- It can also be used as a conditional noun in which case the شَرْطٌ and جَزَاءٌ get a جَزْمٌ.
  e.g. مَتٰى تَصُمْ أَصُمْ — When you fast, I will fast.

4. كَيْفَ (how)
   - It is used to enquire condition.
     e.g. كَيْفَ حَالُكَ؟ — How are you? (In what condition are you?)

5. أَيَّانَ (when)
   - It is used as an interrogative.
     e.g. أَيَّانَ يَوْمُ الدِّيْنِ؟ — When will be the day of recompense?

   Note: أَيَّانَ is used only to enquire of great events of the future as compared to مَتٰى.

6. أَمْسِ (yesterday)
   e.g. جَاءَنِيْ زَيْدٌ أَمْسِ — Zayd came to me yesterday.

7. مُنْذُ – مُذْ (since, from)
   - These two can be used to convey the beginning of a time period.
     e.g. مَا رَأَيْتُهُ مُنْذُ/مُذْ يَوْمِ الْجُمُعَةِ — I have not seen him since Friday.
   - They can also be used to refer to the entire period.
     e.g. مَا رَأَيْتُهُ مُنْذُ/مُذْ يَوْمَينِ — I have not seen him for two days.
   - These can be used as حَرْفُ جَرٍّ (followed by a مَجْرُورٌ) **or** as اِسْمٌ, which will be regarded as a مُبْتَدَأٌ followed by a مَرْفُوعٌ.
     e.g. مَا رَأَيْتُهُ مُنْذُ/مُذْ يَوْمِ الْجُمُعَةِ — I have not seen him since Friday.
     مَا رَأَيْتُهُ مُنْذُ/مُذْ يَوْمُ الْجُمُعَةِ

8. قَطُّ (not, never)
   - It is used to emphasize اَلْمَاضِى الْمَنْفِيُّ.
     e.g. مَا ضَرَبْتُهُ قَطُّ — I never hit him.

9. عَوْضُ (never)
   - It is used to emphasize اَلْمُضَارِعُ الْمَنْفِيُّ.
     e.g. لَا أَضْرِبُهُ عَوْضُ — I will never hit him.

10. قَبْلُ (before)

بَعْدُ (after)

- They are مَبْنِيٌّ when they are مُضَافٌ and the مُضَافٌ إِلَيهِ is not mentioned, but intended.

  e.g. لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ (أَيْ مِنْ قَبْلِ كُلِّ شَيْءٍ وَ مِنْ بَعْدِ كُلِّ شَيْءٍ)

  Allah's is the decision before and after (i.e., before everything and after everything).

  e.g. أَنَا حَاضِرٌ مِنْ قَبْلُ (أَيْ مِنْ قَبْلِكَ)

  I have been present from before (i.e., before you).

  e.g. مَتٰى تَجِيئُنَا بَعْدُ؟ (أَيْ بَعْدَ هٰذَا)

  When will you come after (i.e., after this)?

- When the مُضَافٌ إِلَيهِ is mentioned, they will be مُعْرَبٌ.

  e.g. مِنْ قَبْلِ الْفَتْحِ before the victory

ظَرْفُ الْمَكَانِ – Adverb of Place:

1. حَيْثُ (where)

- It is generally مُضَافٌ to a sentence.

  e.g. اِجْلِسْ حَيْثُ زَيْدٌ جَالِسٌ Sit where Zayd is sitting.

2. قَدَّامُ (in front of)

خَلْفُ (behind)

- It has the same rules as those for قَبْلُ and بَعْدُ.

  e.g. قَامَ النَّاسُ قُدَّامُ وَ خَلْفُ (أَيْ قُدَّامَهُ وَ خَلْفَهُ)

  The people stood in front and behind.
  (i.e., in front of him and behind him).

3. تَحْتُ (under)

فَوْقُ (on top, above)

- It has the same rules as those for قَبْلُ and بَعْدُ.

  e.g. جَلَسَ زَيْدٌ تَحْتُ وَ عَمْرٌو فَوْقُ (أَيْ تَحْتَ الشَّجَرَةِ وَ فَوْقَ الشَّجَرَةِ)

  Zayd sat under and ʻAmr above. (i.e., under the tree and above the tree.)

4. عِنْدَ (by, at, near, with)

e.g. اَلْمَالُ عِنْدَ زَيْدٍ The money is with Zayd.

Note: عِنْدَ will get a *kasrah* if it is preceded by مِنْ.

e.g. مِنْ عِنْدِ اللهِ from Allah

5. أَيْنَ/أَنّٰى (where, how)

- It is used for اِسْتِفْهَامٌ.

  e.g. أَنّٰى تَذْهَبُ – أَيْنَ تَذْهَبُ؟ Where are you going?

- It is used for شَرْطٌ (شَرْطٌ and جَزَاءٌ will get a جَزْمٌ).

  e.g. أَيْنَ تَجْلِسْ أَجْلِسْ Where you sit, I will sit.

  أَنّٰى تَجْلِسْ أَجْلِسْ

6. لَدٰى/لَدُنْ (at, by, near, with (same meaning as عِنْدَ)).

e.g. اَلْمَالُ لَدٰى زَيْدٍ The money is with Zayd.

مِنْ لَدُنْ حَكِيْمٍ خَبِيْرٍ From the All-Wise, All-knowing

- لَدُنْ is generally used with مِنْ.
- The difference between لَدٰى/لَدُنْ and عِنْدَ is that in the case of لَدُنْ/لَدٰى, the possessed thing must be present with the person; whereas, in the case of عِنْدَ, the possessed thing need not be present with the person.

Note: That adverb which is *mu'rab* and is *mudaaf* to a sentence or the word إِذْ, could be *mabny 'ala al-fath* **or** it could get the *i'raab* according to the *'aamil*.

e.g. the adverb يوم which is *mudaaf* in the following *ayahs*:

هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ and هٰذَا يَوْمَ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ

This is the day when the truth of the truthful will benefit them.

وُجُوْهٌ يَّوْمُئِذٍ and وُجُوْهٌ يَّوْمَئِذٍ

faces on that day

Section 2.4.7
أَسْمَاءُ الْكِنَايَاتِ – Those Nouns Which Indicate an Unspecified Quantity

1. كَمْ، كَذَا (so many, so much, how many, how much)
   - It is used for numbers
     e.g. كَمْ دِرْهَمًا عِنْدَكَ — How many silver coins do you have?
     e.g. أَخَذْتُ كَذَا دِرْهَماً — I took this many silver coins.
   - كَذَا is also used in the meaning of "such and such."
     e.g. قَالَ لِيْ كَذَا وَ كَذَا — He said to me such and such.
2. كَيْتَ، ذَيْتَ (so and so, such and such)
   e.g. قُلْتُ كَيْتَ ذَيْتَ or قُلْتُ كَيْتَ وَ ذَيْتَ — I said such and such.
   e.g. فَعَلْتُ كَيْتَ ذَيْتَ or فَعَلْتُ كَيْتَ وَ ذَيْتَ — I did such and such.

Section 2.4.8
اَلْمُرَكَّبُ الْبِنَائِيُّ – Numerical Phrase

This has been discussed earlier. Please, refer to section 1.3.3.

Section 2.5
اَلْأَسْمَاءُ الْمُعْرَبَةُ – Types of Declinable Nouns

These are of two types:

1. مُنْصَرِفٌ

   Definition: It is that noun which does **not** have two causes from amongst the nine causes that prevent declension (أَسْبَابُ مَنْعِ الصَّرْفِ) **or** one such cause, which is equivalent to two.

   - It accepts all *harakaat* as well as a *tanween*.

2. غَيْرُ مُنْصَرِفٍ

   Definition: It is that noun which has two causes from amongst the nine causes that prevent declension (أَسْبَابُ مَنْعِ الصَّرْفِ) **or** one such cause, which is equivalent to two.

   - Such a noun does not accept a *kasrah* and never gets a *tanween*. Thus in حَالَةُ الْجَرِّ, it gets a *fathah* in place of a *kasrah*.

أَسْبَابُ مَنْعِ الصَّرْفِ

The nine reasons/causes which prevent *i'raab* changes are as follows:

1. عَدْلٌ	2. وَصْفٌ	3. عَلَمٌ	4. تَأْنِيْثٌ	5. عُجْمَةٌ
6. تَرْكِيْبٌ	7. أَلِفٌ وَ نُوْنٌ زَائِدَتَانِ	8. وَزْنُ فِعْلٍ	9. جَمْعُ مُنْتَهَى الْجُمُوْعِ	

1. عَدْلٌ: It refers to the case when a noun gives up its original form to assume a new form.

   عَدْلٌ is of two types:

   i. عَدْلٌ تَحْقِيقِيٌّ: It refers to the case when a noun has an original.

   e.g. In the case of ثُلَاثُ (three and three together), the original is ثَلَاثَةٌ ثَلَاثَةٌ.

   ii. عَدْلٌ تَقْدِيرِيٌّ: It refers to the case when it is assumed that a noun had an original because it is used as غَيْرُ مُنْصَرِفٍ by the Arabs.

   e.g. The Arabs use عُمَرُ as غَيْرُ مُنْصَرِفٍ. However, there is only one apparent cause, عَلَمٌ. Therefore, in order to keep the grammar rule intact, it is assumed that the second reason is عَدْلٌ, and the original for عُمَرُ is عَامِرٌ.

2. <u>وَصْفٌ</u>: It refers to the case when a word is such an صِفَةٌ, which was originally devised to give a descriptive (وَصْفِيٌّ) meaning. If such a صِفَةٌ is on the *wazn* of (أَفْعَل), and does not accept *taa* for its مُؤَنَّثٌ, it will be *ghayr munsarif*.[3]

   e.g. أَحْمَرُ red أَخْضَرُ green

3. <u>عَلَمٌ</u>: It refers to the case when a noun is a proper noun (name of a person, place or thing).

   e.g. فَاطِمَةُ female name

   حَضَرَمَوْتُ name of a region in Yemen

4. <u>تَأْنِيْثٌ</u>: It refers to the case when a noun is such a feminine proper noun, which has one of the following characteristics:
   i. It ends with a round ة. For example, طَلْحَةُ[4] مَكَّةُ
   ii. It does not end with a round ة and has more then three letters. For example, زَيْنَبُ.
   iii. It is a non-Arabic three letter word and the middle letter is سَاكِنٌ. For example, مِصْرُ.

   <u>**Note:**</u>

   - All nouns ending in اَلْأَلِفُ الْمَقْصُورَةُ (ى) or اَلْأَلِفُ الْمَمْدُودَةُ (اء) are feminine.

     e.g. حُبْلٰى pregnant

     حَمْرَاءُ red

   - Those feminine nouns which end in اَلْأَلِفُ الْمَقْصُورَةُ (ى) or اَلْأَلِفُ الْمَمْدُودَةُ (اء) are **equivalent to two reasons**.

5. <u>عُجْمَةٌ</u>: It refers to the case when a word, which is a proper noun in a non-Arabic language, has either
   - more than three letters e.g. إِبْرَاهِيْمُ

     <u>**or**</u>

   - has three letters and the middle letters is مُتَحَرِّكٌ. e.g. شَتَرُ (name of a fort)
     - Thus, نُوْحٌ is *munsarif* because its middle letter is not مُتَحَرِّكٌ.

   <u>Note:</u> The difference between نُوْحٌ and مِصْرُ is that مِصْرُ is a feminine noun because of it being the name of a country, while نُوْحٌ is not a feminine noun. Thus, مِصْرُ is *ghayr*

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[3] *Al-Nahw al-Wadih li al-Madaris al-Ibtida'iyyah*, 3:122 and 'Abdullah ibn 'Aqeel, *Sharh ibn 'Aqeel 'ala Alfiyyat ibn Maalik*, (Karachi: Qadeemi Kutubkhana, n.d.), 4: 5.

[4] Even though طَلْحَةُ is a masculine proper noun, it is considered a feminine noun because of the presence of a round ة. For more discussion on the subject, see Section 3.4.

munsarif because of تَأْنِيْثٌ and عَلَمٌ, while نُوْحٌ is *munsarif* because it only has عَلَمٌ. عُجْمَةٌ does not apply to either.

6. <u>تَرْكِيْبٌ</u>: It refers to the case when a word is a combination of two words. This word must be an عَلَمٌ.

   e.g. بَعْلَبَكُّ name of a city in Lebanon

   حَضَرَمَوْتُ name of a region in Yemen

7. <u>أَلِفٌ وَ نُوْنٌ زَائِدَتَانِ</u>: It refers to the case when a noun ends with an أَلِفٌ and نُوْنٌ (ـَـانِ) and one of the following is true:
   - The أَلِفٌ and نُوْنٌ appear at the end of such a noun which is an عَلَمٌ (proper noun).

     e.g. عُثْمَانُ عِمْرَانُ

     <u>Note:</u> Thus, the word سَعْدَانٌ (grass) is not *ghayr munsarif* because it is not a proper noun.
   - The أَلِفٌ and نُوْنٌ appear at the end of such a صِفَةٌ whose feminine is **<u>not</u>** on the وَزْنٌ of فَعْلَانَةٌ.

     e.g. سَكْرَانُ (intoxicated) عَطْشَانُ (thirsty)

     Their feminines are **<u>not</u>** on the وَزْنٌ of فَعْلَانَةٌ.

     <u>Note:</u> Thus, the word نَدْمَانٌ is not *ghayr munsarif* because its feminine (نَدْمَانَةٌ) is on the وَزْنٌ of فَعْلَانَةٌ.
   - If the أَلِفٌ and نُوْنٌ are not extra or added (i.e. not زَائِدَتَانِ) but are part of the original letters of the words, then it will not be *ghayr munsarif.* For example, شَيْطَانٌ.

8. <u>وَزْنُ فِعْلٍ</u>: It refers to the case when a proper noun (عَلَمٌ) is on the وَزْنٌ of a verb.

   e.g. أَحْمَدُ It is on the وَزْنٌ of the verb أَفْعَلُ

   <u>Note:</u> Only one wazn amongst the wazn wi'l, (أَفْعَل) applies to صِفَةٌ, as mentioned above.

9. <u>جَمْعُ مُنْتَهَى الْجُمُوْعِ</u>: It is that plural, which has after the أَلِفُ الْجَمْعِ (*alif* of plural) one of the following:

   i. two مُتَحَرِّكٌ letters. e.g. مَسَاجِدُ mosques

   ii. one مُشَدَّدٌ letter. e.g. دَوَابُّ animals

   iii. three letters, the middle letter being سَاكِنٌ. e.g. مَفَاتِيْحُ keys

Note:

- If any of the above words ends with a round ة, it will not be *ghayr munsarif*.

  e.g. صَيَاقِلَةٌ polishers

- جَمْعُ مُنْتَهَى الْجُمُوْعِ is **equivalent to two reasons/causes**.

Note: A *ghayr munsarif* noun **will** get a *kasrah* in حَالَةُ الْجَرِّ in the following cases:

- when it is مُضَافٌ. e.g. صَلَّيْتُ فِيْ مَسَاجِدِهِمْ I prayed in their mosque.
- when it has ال before it. e.g. ذَهَبْتُ إِلَى الْمَقَابِرِ I went to the graves.

EXERCISE

1. Mention with reason why the following words are *munsarif* or *ghayr munsarif*.

i.	زفر	v.	صحراء
ii.	شيطان	vi.	مصابيح
iii.	أسود	vii.	يزيد
iv.	أساتذة	viii.	غضبان

2. Translate, fill in the *i'raab* and point out with reason the words which are *ghayr munsarif*.

   i. مررت بعمر
   ii. حضر أحمد مع زينب إلى مكة
   iii. لا تسئلوا عن أشياء
   iv. سقيت ولدا عطشان
   v. يا أهل يثرب
   vi. مررت بمساجد
   vii. شهر رمضان الذى أنزل فيه القران
   viii. إن الله اصطفى ادم و نوحا و ال إبراهيم و ال عمران على العلمين

Section 2.6
إِعْرَابُ أَقْسَامِ الْأَسْمَاءِ الْمُعْرَبَاتِ – *I'raab* of the Various Types of *Mu'rab* Nouns

We begin this section by defining some terms. Then, we will outline the *i'raab* of each of the various types of *mu'rab* nouns.

اَلصَّحِيْحُ: It is that noun, which does not end with any of the حُرُوْفُ الْعِلَّةِ (و – ا – ي).

e.g. رَجُلٌ

اَلْقَائِمُ مَقَامَ الصَّحِيْحِ: It is that noun, which ends with a و or ي preceded by a سُكُوْنٌ.

e.g. دَلْوٌ bucket

ظَبْيٌ deer

اَلْأَسْمَاءُ السِّتَّةُ اَلْمُكَبَّرَةُ: These are six nouns, which are not in their diminutive form (مُصَغَّرٌ). These are as follows:

أَبٌ	father	فَمٌ	mouth
أَخٌ	brother	هَنٌ	something insignificant
حَمٌ	brother-in-law	ذُوْ	someone who possesses something

اَلْإِسْمُ الْمَقْصُوْرُ: It is that noun, which ends with an اَلْأَلِفُ الْمَقْصُورَةُ (ىٰ).

e.g. مُوْسىٰ

اَلْإِسْمُ الْمَنْقُوْصُ: It is that noun which ends with a ي preceded by a *kasrah*.

e.g. اَلْقَاضِى

Before we list the *i'raab* of each of the various types of *mu'rab* nouns in a table, it would be useful to remember that a simple method of illustrating different *i'raab* is to make three sentences on the following pattern:

حَالَةُ الرَّفْعِ	**حَالَةُ النَّصْبِ**	**حَالَةُ الْجَرِّ**
جَاءَ زَيْدٌ	رَأَيْتُ زَيْدًا	مَرَرْتُ بِزَيْدٍ
Zayd came.	I saw Zayd.	I passed by Zayd.

In these three sentences, the word زيدٌ is displaying the different *i'raab* according to the changing state (حَالَةٌ). Thus, it is has a *dammah* in حَالَةُ الرَّفْعِ, and a *fathah* in حَالَةُ النَّصْبِ, and a *kasrah* in حَالَةُ الْجَرِّ.

Table 2.11
إِعْرَابُ أَقْسَامِ الْأَسْمَاءِ الْمُعْرَبَاتِ

Noun Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for Each State		
اَلْمُفْرَدُ الْمُنْصَرِفُ الصَّحِيْحُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	جَاءَ زَيْدٌ	رَأَيْتُ زَيْدًا	مَرَرْتُ بِزَيْدٍ
اَلْمُفْرَدُ الْقَائِمُ مَقَامَ الصَّحِيْحِ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	هٰذَا ظَبْيٌ	رَأَيْتُ ظَبْيًا	مَرَرْتُ بِظَبْيٍ
اَلْجَمْعُ الْمُكَسَّرُ الْمُنْصَرِفُ	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	هُمْ رِجَالٌ	رَأَيْتُ رِجَالًا	قُلْتُ لِرِجَالٍ[5]
غَيْرُ الْمُنْصَرِفِ	ضَمَّةٌ	فَتْحَةٌ	فَتْحَةٌ	جَاءَ عُمَرُ	رَأَيْتُ عُمَرَ	مَرَرْتُ بِعُمَرَ
اَلْأَسْمَاءُ السِّتَّةُ الْمُكَبَّرَةُ						
a. When *mudaaf* to any noun besides the ي *dameer*.[6]	و	ا	ي	جَاءَ أَبُوْكَ	رَأَيْتُ أَبَاكَ	مَرَرْتُ بِأَبِيْكَ
b. When *mudaaf* to the ي *dameer*.	hidden	hidden	hidden	جَاءَ أَبِيْ	رَأَيْتُ أَبِيْ	مَرَرْتُ بِأَبِيْ
c. when not *mudaaf*	ضَمَّةٌ	فَتْحَةٌ	كَسْرَةٌ	جَاءَ أَبٌ	رَأَيْتُ أَبًا	مَرَرْتُ بِأَبٍ
اَلْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ	hidden	hidden	hidden	جَاءَ زَمِيلِي	رَأَيْتُ زَمِيلِي	مَرَرْتُ بِزَمِيلِي
اَلْاِسْمُ الْمَقْصُوْرُ	hidden	hidden	hidden	جَاءَ مُوسىٰ	رَأَيْتُ مُوسىٰ	مَرَرْتُ بِمُوسىٰ
اَلْاِسْمُ الْمَنْقُوْصُ	hidden	فَتْحَةٌ	hidden	جَاءَ الْقَاضِي	رَأَيْتُ الْقَاضِيَ	مَرَرْتُ بِالْقَاضِي
اَلْمُثَنّٰى	ـَـانِ	ـَـيْنِ	ـَـيْنِ	جَاءَ رَجُلَانِ	رَأَيْتُ رَجُلَيْنِ	مَرَرْتُ بِرَجُلَيْنِ
اِثْنَانِ (masculine) اِثْنَتَانِ (feminine)	ـَـانِ	ـَـيْنِ	ـَـيْنِ	جَاءَ اِثْنَانِ	رَأَيْتُ اِثْنَيْنِ	مَرَرْتُ بِاِثْنَيْنِ
كِلَا (masculine) كِلْتَا (feminine) (اَلْمُضَافُ إِلَى الضَّمِيْرِ)	ـَـا	ـَـيْ	ـَـيْ	جَاءَ كِلَاهُمَا[7]	رَأَيْتُ كِلَيْهِمَا	مَرَرْتُ بِكِلَيْهِمَا

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[5] I said to some men.

[6] The م of فَمٌ will be dropped when it is *mudaaf* to any noun besides the ي *dameer*. For example, it is dropped in the followng *hadith*: …مَا تَجْعَلُ فِيْ فِيِّ اِمْرَأَتِكَ (Whatever you put in the mouth of your wife…)

[7] Both of them.

Table 2.11 – *Continued*

Noun Type	حَالَةُ الرَّفْعِ	حَالَةُ النَّصْبِ	حَالَةُ الْجَرِّ	Examples for Each State		
جَمْعُ الْمُؤَنَّثِ السَّالِمُ	ـَـاتٌ	ـَـاتٍ	ـَـاتٍ	هُنَّ مُسْلِمَاتٌ	رَأَيْتُ مُسْلِمَاتٍ	مَرَرْتُ بِمُسْلِمَاتٍ
جَمْعُ الْمُذَكَّرِ السَّالِمُ	ـُـوْنَ	ـِـيْنَ	ـِـيْنَ	جَاءَ مُسْلِمُوْنَ	رَأَيْتُ مُسْلِمِيْنَ	مَرَرْتُ بِمُسْلِمِيْنَ
عِشْرُوْنَ إِلَى تِسْعُوْنَ – سِنُوْنَ	ـُـوْنَ	ـِـيْنَ	ـِـيْنَ	جَاءَ عِشْرُوْنَ رَجُلاً	رَأَيْتُ عِشْرِيْنَ رَجُلاً	مَرَرْتُ بِعِشْرِيْنَ رَجُلاً
أُولُوْ	ـُـوْ	ـِـيْ	ـِـيْ	جَاءَ أُولُوْ مَالٍ	رَأَيْتُ أُولِيْ مَالٍ	مَرَرْتُ بِأُولِيْ مَالٍ
جَمْعُ الْمُذَكَّرِ السَّالِمُ (الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ)	hidden	يَّ	يَّ	هٰؤُلَاءِ مُسْلِمِيَّ[8]	رَأَيْتُ مُسْلِمِيَّ[9]	مَرَرْتُ بِمُسْلِمِيَّ

[8] مُسْلِمِيَّ was originally مُسْلِمُوْنِيَ. First, the ن was dropped because of إِضَافَةٌ. It became مُسْلِمُوْيَ. Then, the و was changed to a ي and the two were joined according to the following morphological (صَرْفِيٌّ) rule: "when a و and a ي appear together and the first is سَاكِنٌ, then the و is changed to a ي, and the two ي are joined (this is called إِدْغَامٌ), and the *dammah* before the و is changed into a *kasrah*." Thus, it became مُسْلِمِيَّ.

[9] مُسْلِمِيَّ was originally مُسْلِمِيْنِيَ. First, the ن was dropped because of إِضَافَةٌ. It became مُسْلِمِيْ يَ. Then, the two ي were joined (إِدْغَامٌ). Thus, it became مُسْلِمِيَّ.

CHAPTER 3
Further Discussion of Nouns

Section 3.1
اَلْإِسْمُ الْمَنْسُوْبُ – Relative Adjective

Definition: It is that noun, which shows something or someone to be related to it.

e.g.	بَغْدَادِيٌّ	someone or something from Baghdad
	صَرْفِيٌّ	an expert in morphology
	نَحْوِيٌّ	an expert in Arabic grammar
	هِنْدِيٌّ	someone or something from India

Rules of Forming اَلْإِسْمُ الْمَنْسُوْبُ:

To show this relation, a يّ (يَاءُ النِّسْبَةِ الْمُشَدَّدَةُ) preceded by a *kasrah* is added at the end of the noun after effecting the following changes, if needed:

1. If a three letter or a four letter noun ends with an اَلْأَلِفُ الْمَقْصُوْرَةُ (ىٰ), then اَلْأَلِفُ الْمَقْصُوْرَةُ (ىٰ) should be changed to a و.

   e.g. عِيْسٰى becomes عِيْسَوِيٌّ

   Note: In the case of a five letter noun, the اَلْأَلِفُ الْمَقْصُوْرَةُ (ىٰ) should be dropped.

   e.g. مُصْطَفٰى becomes مُصْطَفِيٌّ

2. If a noun ends with an اَلْأَلِفُ الْمَمْدُوْدَةُ (اء), then the ء should be changed to a و.

   e.g. سَمَاءٌ becomes سَمَاوِيٌّ

3. That noun which already ends with a ي does not require يَاءُ النِّسْبَةِ.

   e.g. شَافِعِيٌّ would remain as is.

4. The round ة at the end of a noun should be dropped.

   e.g. مَكَّةُ becomes مَكِّيٌّ فَاطِمَةُ becomes فَاطِمِيٌّ

5. The round ة and ي of a noun, which appears on the وَزْنٌ of فَعِيْلَةٌ and فُعَيْلَةٌ should be dropped.

   e.g. مَدِيْنَةٌ becomes مَدَنِيٌّ جُهَيْنَةٌ becomes جُهَنِيٌّ

6. In case of the noun, which appears on the وَزْنٌ of فَعِيْلٌ and ends with a ي, the first ي should be changed to a و preceded by a *fathah*, and the second ي should be dropped.

   e.g. عَلِيٌّ (عَلِيْيٌ) becomes عَلَوِيٌّ

7. If the fourth letter of a noun is a ي preceded by a *kasrah*, then the ي can be dropped or it can be changed to a و.

   e.g. دِهْلِيْ becomes دِهْلِيٌّ or دِهْلَوِيٌّ

8. If an original letter from the end of noun was dropped, it should first be brought back, and then, the relative adjective should be made.

   e.g. أَبٌ (originally أَبَوٌ) becomes أَبَوِيٌّ
   أَخٌ (originally أَخَوٌ) becomes أَخَوِيٌّ
   دَمٌ (originally دَمَوٌ) becomes دَمَوِيٌّ

9. Some words do not follow any particular rule. They are based on usage.

   e.g. نُوْرٌ becomes نُوْرَانِيٌّ حَقٌّ becomes حَقَّانِيٌّ

EXERCISE

1. Form the relative adjective from the following words.

   i. نبي
   ii. مصر
   iii. بيضاء
   iv. موسىٰ
   v. كوفة

Section 3.2
اَلْاِسْمُ التَّصْغِيرُ – Diminutive Noun

Definition: It is that noun, which is used to express the diminutive form of a noun. Sometimes, the purpose is to show affection or contempt.

Rules:

1. A three-lettered noun would come on the *wazn* of فُعَيْلٌ (or فُعَيْلَةٌ for feminine).

   e.g. رَجُلٌ becomes رُجَيْلٌ (a little man)

   عَبْدٌ becomes عُبَيْدٌ (a little slave)

2. A four-lettered noun would come on the *wazn* of فُعَيْعِلٌ.

   e.g. جَعْفَرٌ becomes جُعَيْفِرٌ

3. A five-lettered noun, without a و, ا or ي as the fourth, would also come on the *wazn* of فُعَيْعِلٌ. The fifth letter would be dropped.

   e.g. سَفَرْجَلٌ (name of a plant) becomes سُفَيْرِجٌ

   A five-lettered noun, having a و, ا or ي as the fourth letter, would come on the scale of فُعَيْعِيْلٌ.

   e.g. قِرْطَاسٌ (paper) becomes قُرَيْطِيْسٌ

Notes:

1. In the diminutive form, the hidden ة of a مُؤَنَّثٌ سِمَاعِيٌّ becomes apparent.

   e.g. شَمْسٌ becomes شُمَيْسَةٌ

2. In the diminutive form, the last letter of a noun which has been dropped becomes apparent.

   e.g. اِبْنٌ (originally بَنْوٌ) becomes بُنَيٌّ

   (بُنَيٌّ was originally بُنَيْوٌ, and underwent a morphological process to become بُنَيٌّ)

EXERCISE

1. Form the diminutive noun from the following words.

   i. عقرب
   ii. سلطان
   iii. عصفور
   iv. كلب
   v. أرض
   vi. قمر

Section 3.3
اَلْمَعْرِفَةُ وَ النَّكِرَةُ – Definite and Common Nouns

اَلنَّكِرَةُ : It is that noun, which denotes an unspecified thing; i.e. a common noun.

e.g. رَجُلٌ **a** man

اَلْمَعْرِفَةُ: It is that noun which denotes a specific thing. There are seven types of مَعْرِفَةٌ.

1. ضَمِيْرٌ: It is a personal pronoun. It has been discussed earlier in Section 2.4.1.

2. عَلَمٌ: It is a proper noun, i.e., the name of a specific person, place or thing.

   e.g. زَيْدٌ مَكَّةُ زَمْزَمُ

3. اِسْمُ الْإِشَارَةِ: It is the demonstrative pronoun. It has been discussed earlier in section 2.4.3.

4. اَلْاِسْمُ الْمَوْصُوْلُ: It is the relative pronoun. It has been discussed earlier in Section 2.4.2.

5. اَلْمُعَرَّفُ بِ اَلْ: It is that noun, which has ال (definite particle) at the beginning.

   e.g. اَلرَّجُلُ **the** man

6. That common noun (نَكِرَةٌ) which is *mudaaf* to any of the above five definite nouns.

   e.g. كِتَابُكَ كِتَابُ زَيْدٍ
   كِتَابُ الَّذِيْ كِتَابُ هٰذَا الرَّجُلِ
   كِتَابُ الرَّجُلِ

7. اَلْمُنَادٰى: It is the vocative noun, i.e. that noun, which appears after a حَرْفُ نِدَاءٍ.

   e.g. يَا رَجُلُ

EXERCISE

1. Which of the following words are *ma'rifah* (state what type) and which are *nakirah*.

i. الفرس	v. مكة
ii. نحن	vi. ذلك
iii. سيارة الذي	vii. سمك
iv. يا ولد	viii. سيف الرجل

Section 3.4
اَلْاِسْمُ الْمُذَكَّرُ وَ الْمُؤَنَّثُ – Masculine and Feminine Nouns

<u>اَلْاِسْمُ الْمُذَكَّرُ - Masculine Noun:</u> It is that noun, which does not have any sign from amongst the signs of femininity (عَلَامَاتُ التَّأْنِيْثِ).

<u>اَلْاِسْمُ الْمُؤَنَّثُ - Feminine Noun:</u> It is that noun, which has a sign from amongst the signs of femininity. This sign could be apparent or hidden.

<u>عَلَامَاتُ التَّأْنِيْثِ:</u> The signs of being feminine are of two types:

1. لَفْظِيٌّ (in words): It is that sign, which is visible in words. These signs are of the following three types:
   - ة: This renders the word اَلْاِسْمُ الْمُؤَنَّثُ even if the ة appears in a masculine proper noun. e.g. سَيَّارَةٌ طَلْحَةُ (a masucline proper noun)
   - اَلْأَلِفُ الْمَقْصُوْرَةُ (ى) e.g. صُغْرٰى حُبْلٰى
   - اَلْأَلِفُ الْمَمْدُوْدَةُ (اء) e.g. حَمْرَاءُ بَيْضَاءُ

   If a word has any of these three signs it will be اَلْاِسْمُ الْمُؤَنَّثُ.
2. تَقْدِيرِيٌّ (assumed): It is that sign, which is not visible in words and is assumed to exist. This is determined by looking at the diminutive form (تَصْغِيْرٌ) of a particular word. This reveals the original letters of the word.

   e.g. أَرْضٌ The diminutive form is أُرَيْضَةٌ. Therefore, it is اَلْاِسْمُ الْمُؤَنَّثُ.

   شَمْسٌ The diminutive form is شُمَيْسَةٌ. Therefore, it is اَلْاِسْمُ الْمُؤَنَّثُ.

Based on the signs of femininity being لَفْظِيٌّ or تَقْدِيرِيٌّ, اَلْاِسْمُ الْمُؤَنَّثُ is of two types:

1. اَلْمُؤَنَّثُ الْقِيَاسِيُّ (according to rule): It is that feminine noun, which has a لَفْظِيٌّ sign of femininity.
2. اَلْمُؤَنَّثُ السِّمَاعِيُّ (according to usage): It is that feminine noun, which has a تَقْدِيرِيٌّ sign of femininity.

In terms of ذَاتٌ (essence), اَلْاِسْمُ الْمُؤَنَّثُ is of two types:

1. مُؤَنَّثٌ حَقِيْقِيٌّ: It is that feminine noun, which has an opposite masculine.

   e.g. اِمْرَأَةٌ (woman). Its masculine is رَجُلٌ (man).
2. مُؤَنَّثٌ لَفْظِيٌّ: It is that feminine noun, which does not have an opposite masculine.

   e.g. ظُلْمَةٌ (darkness) عَينٌ (spring)

Notes:

1. The following are used as feminine (مُؤَنَّثٌ):
   a. Name of females.
   e.g. مَرْيَمُ زَيْنَبُ
   b. Words denoting the feminine gender.
   e.g. أُمٌّ أُخْتٌ
   c. Names of countries, cities, towns and tribes.
   e.g. مِصْرُ قُرَيْشٌ
   d. Parts of the body found in pairs.
   e.g. أُذُنٌ يَدٌ

   Note: There are exceptions to the rule. خَدٌّ (cheek), حَاجِبٌ (eyebrow) etc. are masculine.
   e. Names of various types of winds.
   e.g. رِيْحٌ صَرْصَرٌ
   f. Various names of *Jahannam* (hell).
   e.g. جَهَنَّمُ سَقَرُ
   g. Letters of the alphabet (اَلْحُرُوْفُ الْهِجَائِيَّةُ) are generally used as مُؤَنَّثٌ. They can also be used as masculine.
   e.g. ا ب ت ....

2. There are some words that Arabs use as feminine without regard to the presence or absence of signs of femininity. Examples include the following:

دَلْوٌ	(bucket)	حَرْثٌ	(tillage/field)	بِئْرٌ	(well)
نَفْسٌ	(self)	نَارٌ	(fire)	دَارٌ	(house)

Section 3.5
وَاحِدٌ وَ تَثْنِيَةٌ وَ جَمْعٌ – Singular, Dual and Plural

وَاحِدٌ – Singular: It is that noun, which denotes one.

e.g. رَجُلٌ one man

تَثْنِيَةٌ – Dual: It is that noun, which denotes two. It is formed by placing at the end of a singular (وَاحِدٌ) one of the following:

- An أَلِفٌ preceded by a *fathah* and a نُوْنٌ with a *kasrah* (أَلِفٌ مَا قَبْلَهَا مَفْتُوحٌ وَ نُوْنٌ مَكْسُورَةٌ) i.e. [ـَـانِ] for حَالَةُ الرَّفْعِ.

  e.g. رَجُلَانِ two men

- A يَاءٌ preceded by a *fathah* and a نُوْنٌ with a *kasrah* (يَاءٌ مَا قَبْلَهَا مَفْتُوحٌ وَ نُوْنٌ مَكْسُورَةٌ) i.e. [ـَـيْنِ] for حَالَةُ النَّصْبِ وَ الْجَرِّ.

  e.g. رَجُلَيْنِ two men

جَمْعٌ – Plural: It is that noun, which denotes more than two.

e.g. رِجَالٌ men

Note: The نُوْنٌ of تَثْنِيَةٌ and جَمْعٌ is dropped in case of إِضَافَةٌ.

e.g. قَلَمَا زَيْدٍ (Originally, قَلَمَانِ زَيْدٍ but the نُوْنٌ was dropped due to إِضَافَةٌ.)

فَرَسَا رَجُلٍ (Originally, فَرَسَانِ رَجُلٍ but the نُوْنٌ was dropped due to إِضَافَةٌ.)

مُسْلِمُوْ مِصْرَ (Originally, مُسْلِمُوْنَ مِصْرَ but the نُوْنٌ was dropped due to إِضَافَةٌ.)

طَالِبُوْ عِلْمٍ (Originally, طَالِبُوْنَ عِلْمٍ but the نُوْنٌ was dropped due to إِضَافَةٌ.)

EXERCISE

1. Translate the following into Arabic.
   i. The boy's two bicycles.
   ii. The farmer's two servants.
   iii. Your parents came.
   iv. I saw your parents.
   v. The servants of *deen*.
   vi. The teachers of the school.

Section 3.6
أَقْسَامُ الْجَمْعِ – Types of Plural

<u>**اَلْجَمْعُ السَّالِمُ – Sound Plural:**</u> It is that plural whose صِيغَةٌ (the singular letter sequence/form) of وَاحِدٌ does not change, when its plural is made. In other words, the singular letter sequence does not break.

e.g. مُسْلِمُوْنَ (singular – مُسْلِمٌ)

There are two types of اَلْجَمْعُ السَّالِمُ:

1. جَمْعُ مُذَكَّرٍ سَالِمٌ – Masculine Sound Plural: It is formed by adding at the end of a singular (وَاحِدٌ) one of the following:
   - A وَاوٌ preceded by a *dammah* and a نُوْنٌ with a *fathah* (وَاوٌ مَا قَبْلَهَا مَضْمُوْمٌ وَ نُوْنٌ مَفْتُوْحَةٌ) i.e. [ـُـوْنَ] for حَالَةُ الرَّفْعِ.
     e.g. مُسْلِمُوْنَ
   - A يَاءٌ preceded by a *kasrah* and a نُوْنٌ with a *fathah* (يَاءٌ مَا قَبْلَهَا مَكْسُوْرٌ وَ نُوْنٌ مَفْتُوْحَةٌ) i.e. [ـِـيْنَ] for حَالَةُ النَّصْبِ وَ الْجَرِّ.
     e.g. مُسْلِمِيْنَ

2. جَمْعُ مُؤَنَّثٍ سَالِمٌ – Feminine Sound Plural: It is formed by discarding the round ة and adding at the end of a singular, one of the following:
   - An أَلِفٌ preceded by a *fathah* and a *madmoom* long ت (أَلِفٌ مَا قَبْلَهَا مَفْتُوْحٌ وَ تَاءٌ مَضْمُوْمَةٌ) i.e. [ـَـاتٌ] for حَالَةُ الرَّفْعِ.
     e.g. مُسْلِمَاتٌ
   - An أَلِفٌ preceded by a *fathah* and a *maksoor* long ت (أَلِفٌ مَا قَبْلَهَا مَفْتُوْحٌ وَ تَاءٌ مَكْسُورَةٌ) i.e. [ـَـاتٍ] for حَالَةُ النَّصْبِ وَ الْجَرِّ.
     e.g. مُسْلِمَاتٍ

<u>**اَلْجَمْعُ الْمُكَسَّرُ – Broken Plural:**</u> It is that plural whose صِيغَةٌ (the singular letter sequence/form) of وَاحِدٌ changes, when its plural is made. In other words, the singular letter sequence breaks.

e.g. رِجَالٌ (singular – رَجُلٌ)

<u>**جَمْعُ قِلَّةٍ – Restricted Plural:**</u> It is that plural, which denotes a number from three to ten. It has four common أَوْزَانٌ.

Table 3.1
أَوْزَانُ جَمْعِ قِلَّةٍ

Wazn	Singular	Meaning	Plural
أَفْعُلٌ	نَفْسٌ	self	أَنْفُسٌ
أَفْعَالٌ	قَوْلٌ	statement	أَقْوَالٌ
أَفْعِلَةٌ	طَعَامٌ	food	أَطْعِمَةٌ
فِعْلَةٌ	غُلَامٌ	boy	غِلْمَةٌ

Note: The masculine and feminine sound plural, which is **not** preceded by an ال is also considered جَمْعُ قِلَّةٍ.

e.g. عَاقِلَاتٌ intelligent females

عَاقِلُوْنَ intelligent males

جَمْعُ كَثْرَةٍ – Unrestricted Plural: It is that plural, which denotes a number from ten upwards. Some of the common أَوْزَانٌ are given below.

Table 3.2
أَوْزَانُ جَمْعِ كَثْرَةٍ

Wazn	Singular	Meaning	Plural
فِعَالٌ	عَبْدٌ	slave	عِبَادٌ
فُعَلَاءُ	عَلِيْمٌ	knowledgeable	عُلَمَاءُ
أَفْعِلَاءُ	نَبِيٌّ	prophet	أَنْبِيَاءُ
فُعُلٌ	رَسُوْلٌ	messenger	رُسُلٌ
فُعُوْلٌ	نَجْمٌ	star	نُجُوْمٌ
فُعَّالٌ	خَادِمٌ	servant	خُدَّامٌ
فَعْلٰى	مَرِيْضٌ	patient	مَرْضٰى
فَعَلَةٌ	طَالِبٌ	student	طَلَبَةٌ
فِعَلٌ	فِرْقَةٌ	group/sect	فِرَقٌ
فِعْلَانٌ	غُلَامٌ	boy	غِلْمَانٌ

Note: The masculine and feminine sound plural which is preceded by an ال is also considered as جَمْعُ كَثْرَةٍ.

e.g. اَلْمُسْلِمَاتُ اَلْمُسْلِمُوْنَ

جَمْعُ الْجَمْعِ – Plural of a Plural: It is the plural of a plural. Sometimes, it appears on the *wazn* of مُنْتَهَى الْجُمُوْعِ and sometimes on the *wazn* of اَلْجَمْعُ السَّالِمُ. Every plural does not have a plural. Some examples of plurals, which have a plural are given below.

Table 3.3

أَمْثَالُ جَمْعِ الْجَمْعِ

Singular	Meaning	Plural	Plural of Plural
نِعْمَةٌ	blessing	أَنْعَمٌ	أَنَاعِمُ
ظُفْرٌ	nail	أَظَافِرُ	أَظَافِيْرُ
بَيْتٌ	house	بُيُوْتٌ	بُيُوْتَاتٌ
فَاضِلٌ	well-qualified	أَفَاضِلُ	أَفَاضِلُوْنَ

مُنْتَهَى الْجُمُوْعِ: It is that plural, which has after the أَلِفُ الْجَمْعِ (*alif* of plural), one of the following:

- two مُتَحَرِّكٌ letters. e.g. مَسَاجِدُ
- one مُشَدَّدٌ letter. e.g. دَوَابُّ (the original being دَوَابِبُ)
- three letters, the middle one being سَاكِنٌ. e.g. مَفَاتِيْحُ

Some of the common *wazns* of مُنْتَهَى الْجُمُوْعِ are given below:

Table 3.4

أَوْزَانُ مُنْتَهَى الْجُمُوعِ

Wazn	Singular	Meaning	Plural
مَفَاعِلُ	مَسْجِدٌ	mosque	مَسَاجِدُ
مَفَاعِيْلُ	مِفْتَاحٌ	key	مَفَاتِيْحُ
فَعَائِلُ	قَاعِدَةٌ	rule/maxim	قَوَاعِدُ
فِعْلَةٌ	رِسَالَةٌ	message/letter	رَسَائِلُ
أَفَاعِلُ	أَكْبَرٌ	elder	أَكَابِرُ

اِسْمُ الْجَمْعِ – Collective Noun: It is a singular noun, which gives a plural meaning.

e.g. قَوْمٌ nation

رَهْطٌ group

Note:

1. These words have plurals. (أَرْهَاطٌ، أَقْوَامٌ)
2. In usage, if the **word** is considered, it will be used as a singular noun.

   e.g. اَلْقَوْمُ حَاضِرٌ The people are present.

   If its **meaning** is considered (as is commonly done), it will be used as a plural noun.

   e.g. قَوْمٌ صَالِحُوْنَ righteous people

Notes:

1. Some plurals do not have the same root letters as their singulars.

   e.g. اِمْرَأَةٌ (woman) ⟶ نِسَاءٌ

   ذُوْ (the one who possesses something) ⟶ أُوْلُوْ

2. Some plurals are not according to rule (خِلَافُ الْقِيَاسِ).

   e.g. أُمٌّ (mother) ⟶ أُمَّهَاتٌ

   فَمٌ (mouth) ⟶ أَفْوَاهٌ

   مَاءٌ (water) ⟶ مِيَاهٌ

   إِنْسَانٌ (human being) ⟶ أُنَاسٌ

   شَاةٌ (goat/sheep) ⟶ شِيَاهٌ

اِسْمُ الْجِنْسِ – Generic Noun: It is that noun, which refers to an entire genus (category).

e.g. شَجَرٌ refers to anything which falls under the concept of a tree.

EXERCISE

1. What type of plurals are the following?

i.	صائمات	ii.	جيش
iii.	مصابيح	iv.	بلاد
v.	كتب	vi.	صائمون
vii.	أكلب		

Section 3.7
مَرْفُوعَاتٌ - Words Which Are Always *Marfoo'*

There are eight words that are always in the state of *raf'*. These are as follows:

1. فَاعِلٌ 2. نَائِبُ الْفَاعِلِ 3. مُبْتَدَأٌ 4. خَبَرٌ 5. خَبَرُ إِنَّ وَ أَخَوَاتِهَا
6. اِسْمُ كَانَ وَ أَخَوَاتِهَا 7. اِسْمُ مَا وَ لَا اَلْمُشَبَّهَتَيْنِ بِلَيْسَ 8. خَبَرُ لَا اَلَّتِيْ لِنَفْيِ الْجِنْسِ

Some of these have been discussed before. مُبْتَدَأٌ (subject) and خَبَرٌ (predicate) were discussed in Section 1.3.1, خَبَرُ إِنَّ وَ أَخَوَاتِهَا was discussed in Section 1.7, and اِسْمُ كَانَ وَ أَخَوَاتِهَا was discussed in Section 1.8. We discuss the rest below.

Section 3.7.1
فَاعِلٌ – Subject/Doer

Definition: It is the doer of the action or of the meaning contained in the verb.

- The فَاعِلٌ can either be a personal pronoun or an اِسْمٌ ظَاهِرٌ (i.e. visible in words after the فِعْلٌ). We discussed personal pronouns in Section 2.4.1. As for the case, when فَاعِلٌ is اِسْمٌ ظَاهِرٌ, the verb (فِعْلٌ) usage will be as given below.

Table 3.5
اِسْتِعْمَالُ الْفِعْلِ حَسْبَ الْفَاعِلِ

فَاعِلٌ	فِعْلٌ	Example
1. ظَاهِرٌ مُؤَنَّثٌ حَقِيْقِيٌّ and no word appears between the فِعْلٌ and فَاعِلٌ.	وَاحِدٌ مُؤَنَّثٌ	قَامَتْ عَائِشَةُ
2. ضَمِيْرٌ مُؤَنَّثٌ	مُؤَنَّثٌ according to preceding noun	اَلْمُعَلِّمَاتُ نَصَرْنَ – اَلْمُعَلِّمَتَانِ نَصَرَتَا – اَلْمُعَلِّمَةُ نَصَرَتْ
3. ظَاهِرٌ مُؤَنَّثٌ حَقِيْقِيٌّ and a word appears between the فِعْلٌ and فَاعِلٌ.	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	قَرَأَ الْيَوْمَ عَائِشَةُ or قَرَأَتِ الْيَوْمَ عَائِشَةُ
4. ظَاهِرٌ مُؤَنَّثٌ غَيرُ حَقِيْقِيٍّ	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	طَلَعَتِ الشَّمْسُ or طَلَعَ الشَّمْسُ
5. ظَاهِرٌ جَمْعٌ مُكَسَّرٌ	وَاحِدٌ مُؤَنَّثٌ or وَاحِدٌ مُذَكَّرٌ	قَالَتِ الرِّجَالُ or قَالَ الرِّجَالُ
6. any اِسْمٌ ظَاهِرٌ	وَاحِدٌ corresponding in gender	ضَرَبَ الرِّجَالُ – ضَرَبَ الرَّجُلَانِ – ضَرَبَ الرَّجُلُ

Table 3.5 – *Continued*

فَاعِلٌ	فِعْلٌ	Example
7. ضَمِيْرٌ مُذَكَّرٌ	مُذَكَّرٌ according to preceding noun	اَلْخَادِمُوْنَ ذَهَبُوْا - اَلْخَادِمَانِ ذَهَبَا - اَلْخَادِمُ ذَهَبَ
8. ضَمِيْرٌ جَمْعٌ مُكَسَّرٌ	وَاحِدٌ مُؤَنَّثٌ or جَمْعٌ مُذَكَّرٌ	اَلرِّجَالُ قَامَتْ or اَلرِّجَالُ قَامُوْا

EXERCISE

1. Fill in a suitable فِعْلٌ in the spaces below.

i. ________ الولدان

ii. الطلابُ ________/________

iii. النساء ________

iv. السفينة ________/________

v. ________/________ الأطفال

vi. اليوم امرأةٌ ________/________

Section 3.7.2
فَاعِلٌ Substitute of – فِعْلُ مَا لَمْ يُسَمَّ فَاعِلُهُ / نَائِبُ الْفَاعِلِ

Definition: It is that noun, which appears with a فِعْلٌ مَجْهُوْلٌ (passive voice). The original فَاعِلٌ is dropped and the مَفْعُوْلٌ بِهِ subsitutes it, thus it is also called مَفْعُوْلٌ مَا لَمْ يُسَمَّ فَاعِلُهُ (the مَفْعُوْلٌ of such a فِعْلٌ whose فَاعِلٌ is not mentioned).

e.g. ضُرِبَ زَيْدٌ Zayd was hit. (The doer is not known/mentioned.)

The same فِعْلٌ – فَاعِلٌ usage rules apply as mentioned above in Table 3.5.

e.g.
1. نُصِرَتْ عَائِشَةُ
2. عَائِشَةُ نُصِرَتْ
3. نُصِرَ الْيَوْمَ عَائِشَةُ or نُصِرَتِ الْيَوْمَ عَائِشَةُ
4. رُإِيَ الشَّمْسُ or رُإِيَتِ الشَّمْسُ
5. ضُرِبَ الرِّجَالُ or ضُرِبَتِ الرِّجَالُ
6. ضُرِبَ الرَّجُلُ or ضُرِبَ الرَّجُلَانِ or ضُرِبَ الرِّجَالُ
7. اَلْخَادِمُ طُلِبَ or اَلْخَادِمَانِ طُلِبَا or اَلْخَادِمُوْنَ طُلِبُوْا
8. اَلرِّجَالُ ضُرِبَتْ or اَلرِّجَالُ ضُرِبُوْا

Sentence Analysis:

الْبَابُ	فُتِحَ	The door was opened.
نَائِبُ الْفَاعِلِ	فِعْلٌ مَجْهُوْلٌ	

EXERCISE

1. Convert the following to فِعْلٌ مَجْهُوْلٌ with its نَائِبُ الْفَاعِلِ.
   - i. سرق اللص المال
   - ii. فتح زيد الأبواب
   - iii. نعبد الله
   - iv. ذبح الرجل الشاة

2. Convert the following to فِعْلٌ – فَاعِلٌ – مَفْعُوْلٌ.
   - i. تُحْلَبُ البقرة
   - ii. قُطِعَتِ الزهرة
   - iii. سُإِلَ المعلم
   - iv. شُرِبَ اللبن

Section 3.7.3
اِسْمُ مَا وَ لَا اَلْمُشَبَّهَتَيْنِ بِلَيْسَ – The Noun of مَا and لَا, Which Is Similar to لَيْسَ

- It means that مَا and لَا have the same meaning and effect (عَمَلٌ) as لَيْسَ.

  e.g. مَا زَيْدٌ قَائِمًا — Zayd is not standing.

  لَا رَجُلٌ أَفْضَلَ مِنْكَ — No man is more virtuous than you.

- مَا can appear before a مَعْرِفَةٌ or a نَكِرَةٌ.
- لَا appears before a نَكِرَةٌ.
- When the خَبَرٌ of مَا appears before the اِسْمٌ, or the word إِلَّا appears before the خَبَرٌ, the effect of مَا is cancelled.

  e.g. مَا قَائِمٌ زَيْدٌ — Zayd is not standing.

  وَ مَا مُحَمَّدٌ إِلَّا رَسُوْلٌ — And Muhammad is not but a messenger. / And Muhammad is only a messenger. [Allah bless him and give him peace]

Section 3.7.4
خَبَرُ لَا اَلَّتِيْ لِنَفْيِ الْجِنْسِ – The خَبَرٌ of That لَا Which Negates an Entire جِنْسٌ (Class)

- لَا gives its اِسْمٌ a *fathah* and its خَبَرٌ a *dammah* when the اِسْمٌ and the خَبَرٌ are نَكِرَةٌ.

  e.g. لَا رَجُلَ قَائِمٌ — No man is standing.

Table 3.6
Different Forms of the Noun of لَا and Its *I'raab*

	اِسْمُ لَا	Explanation	*I'raab*	Example
1.	شِبْهُ الْمُضَافِ[1] or مُضَافٌ		مَنْصُوْبٌ	لَا خَادِمَ رَجُلٍ فِي الدَّارِ There is no servant of a man in the house. لَا سَاعِيًا خَيرًا مَذْمُومٌ The one who attempts to do good is not blameworthy.
2.	نَكِرَةٌ مُفْرَدَةٌ		مَبْنِيٌّ عَلَى الْفَتْحِ	لَا رَجُلَ فِي الدَّارِ There is no man in the house.

[1] It refers to the case when a word is connected to another word, which completes its meaning, in the same way that *mudaaf* and *mudaaf ilayhi* are connected to one another.

Table 3.6 – *Continued*

	اِسْمُ لَا	Explanation	*I'raab*	Example
3.	مَعْرِفَةٌ	- The لَا has to be repeated with another مَعْرِفَةٌ. - The effect of لَا is cancelled.	مَرْفُوْعٌ	لَا زَيْدٌ فِي الدَّارِ وَ لَا عَمْرٌو Neither is Zayd in the house nor 'Amr.
4.	نَكِرَةٌ with a word between it and لَا	- The لَا has to be repeated. - The effect of لَا is cancelled.	مَرْفُوْعٌ	لَا فِيهَا رَجُلٌ وَ لَا اِمْرَأَةٌ Neither is there a man in it nor a woman.
5.	لَا and نَكِرَةٌ repeated with no word between them	- It can be read in five ways.	فَتْحُهُمَا رَفْعُهُمَا فَتْحُ الْأَوَّلِ وَ نَصْبُ الثَّانِي فَتْحُ الْأَوَّلِ و رَفْعُ الثَّانِي رَفْعُ الْأَوَّلِ و فَتْحُ الثَّانِي	لَا حَولَ وَ لَا قُوَّةَ[2] لَا حَولٌ وَ لَا قُوَّةٌ لَا حَولَ وَ لَا قُوَّةً لَا حَولَ وَ لَا قُوَّةٌ لَا حَولٌ وَ لَا قُوَّةَ

Note: The خَبَرٌ of لَا may be omitted when the meaning is understood.

e.g. لَا بَأْسَ i.e. لَا بَأْسَ عَلَيْكَ There is no harm upon you. / No problem.

EXERCISE

1. Translate, fill in the *i'raab* and point out the rule which applies.

   i. لا خير فى مال البخيل لنفسه

   ii. لا طالب علم فى الفصل

   iii. لا بكر فى الفصل و لا حسن

   iv. لا فى الفصل معلم و لا طالب

[2] There is no power (to do good) and there is no power (to stay away from evil)…

Section 3.8
مَنْصُوْبَاتٌ – Words Which Are Always *Mansoob*[3]

1. مَفْعُوْلٌ بِهِ	known as اَلْمَفَاعِيْلُ الْخَمْسَةُ (1–5)	7.	اَلتَّمْيِيْزُ / اَلتَّمِيْزُ
2. مَفْعُوْلٌ مُطْلَقٌ		8.	اِسْمُ إِنَّ وَ أَخَوَاتِهَا
3. مَفْعُوْلٌ لَهُ		9.	خَبَرُ مَا وَ لَا اَلْمُشَبَّهَتَيْنِ بِلَيْسَ
4. مَفْعُوْلٌ مَعَهُ		10.	اِسْمُ لَا اَلَّتِيْ لِنَفْيِ الْجِنْسِ
5. مَفْعُوْلٌ فِيْهِ		11.	خَبَرُ كَانَ وَ أَخَوَاتِهَا
6. اَلْحَالُ		12.	اَلْمُسْتَثْنٰى

Of these, 8,9,10 and 11 have been discussed before. Here, we will discuss the remaining.

Section 3.8.1
مَفْعُوْلٌ بِهِ – Object

Definition: It is that word on which the action of the فَاعِلٌ takes place.

e.g. شَرِبَ خَالِدٌ مَاءً Khalid drank water.

مَاءً	خَالِدٌ	شَرِبَ
مَفْعُوْلٌ بِهِ	فَاعِلٌ	فِعْلٌ

- Sometimes, the verb governing the مَفْعُوْلٌ بِهِ is dropped as in the following:

  a. مُنَادٰى (the one being called):

  e.g. يَا اِبْنَ زَيْدٍ O son of Zayd!

اِبْنَ زَيْدٍ	يَا
مُنَادٰى (مَفْعُوْلٌ بِهِ)	حَرْفُ النِّدَاءِ

  It was originally (أَدْعُوْ اِبْنَ زَيْدٍ). The verb أَدْعُوْ was dropped.

  Note:

  - The حَرْفُ النِّدَاءِ (vocative particle) substitutes the omitted verb.
    Some of the vocative particles are as follows:

أَ and أَيْ	These are used when the مُنَادٰى is near.
أَيَا and هَيَا	These are used when the مُنَادٰى is far.
يَا	This is used for both (near and far).

[3] There are exceptions to the rule. *Mustathnaa*, for example, is not always *mansoob*. It is still mentioned under this category because most of the time, it is *mansoob*.

Table 3.7

Rules Governing the *I'raab* of the مُنَادٰى

مُنَادٰى	حَالَةٌ	Example	
1. مُضَافٌ	مَنْصُوْبٌ	يَا ابْنَ زَيْدٍ	O son of Zayd!
2. شَبِيهٌ بِالْمُضَافِ[4]	مَنْصُوْبٌ	يَا قارِءًا كِتَابًا	O reader of a book!
3. نَكِرَةٌ غَيرُ مُعَيَّنَةٍ (Unspecified *nakirah*)	مَنْصُوْبٌ	يَا رَجُلًا خُذْ بِيَدِيْ	O man! Take my hand. (call of a blind man to **any** person for assisstance)
4. نَكِرَةٌ مُعَيَّنَةٌ (Specified *nakirah*)	مَرْفُوْعٌ	يَا رَجُلُ	O man!
5. مَعْرِفَةٌ مُفْرَدَةٌ (Singular *ma'rifah*)	مَرْفُوْعٌ	يَا زَيْدُ	O Zayd!
6. مُعَرَّفٌ بِ ال	مَرْفُوْعٌ	أَيُّهَا (masculine) or أَيَّتُهَا (feminine) has to be added between the حَرْفُ النِّدَاءِ and مُنَادٰى. يَا أَيُّهَا الرَّجُلُ O man! يَا أَيَّتُهَا الْمَرْأَةُ O woman!	

- تَرْخِيْمٌ (abbreviation) is allowed in *munaadaa*.

  e.g. يَا مَالِكُ can become يَا مَالُ or يَا مَالِ

  يَا مَنْصُوْرُ can become يَا مَنْصُ

  Note: The last letter can be given a *dammah* or it can retain its original *harakah*.

b. أَهْلًا وَ سَهْلًا: This is said to one's guest for welcoming him/her.

Its original is أَتَيْتَ أَهْلًا وَ وَطَيْتَ سَهْلًا, which means "You have come to your own people and have trampled comfortable ground." In other words, "you are welcome." Here two verbs, أَتَيْتَ and وَطَيْتَ have been dropped.

c. Sometimes, the verb governing the مَفْعُوْلٌ بِهِ is dropped at the time of warning someone, due to context. Examples include the following:

- اَلطَّرِيْقَ اَلطَّرِيْقَ is used instead of اِتَّقِ الطَّرِيْقَ to give the same meaning, which is "Beware of the road!" Here, the verb اِتَّقِ has been dropped.
- إِيَّاكَ وَ الْأَسَدَ is used instead of اِتَّقِ نَفْسَكَ مِنَ الْأَسَدِ to give the same meaning, which is "Save yourself from the lion."

[4] This is another term for شِبْهُ الْمُضَافِ. As mentioned earlier, it is similar to *mudaaf* in meaning.

Section 3.8.2
مَفْعُوْلٌ مُطْلَقٌ

Definition: It is the *masdar* of the verb that governs it and is used for the following:

- تَأْكِيدٌ (emphasis) e.g. ضَرَبْتُهُ ضَرْبًا I beat him severely.
- بَيَانُ النَّوْعِ (description of type) e.g. جَلَسْتُ جِلْسَةَ الْقَارِئِ I sat like a *Qari* would sit.
- بَيَانُ الْعَدَدِ (number of times) e.g. ضَرَبْتُهُ ضَرَبَتَيْنِ I hit him twice.

Note: Sometimes, the verb governing مَفْعُوْلٌ مُطْلَقٌ is dropped because of context.

For example, خَيْرَ مَقْدَمٍ. Originally, it was قَدِمْتَ قُدُوْمًا خَيْرَ مَقْدَمٍ, which means "You came a good coming." Here, the verb قَدِمْتَ, and قُدُوْمًا, which is the مَفْعُوْلٌ مُطْلَقٌ, have been dropped because of context. Only the صِفَةٌ of the مَفْعُوْلٌ مُطْلَقٌ, which is خَيْرَ مَقْدَمٍ, remains.

Section 3.8.3
مَفْعُولٌ لِأَجْلِهِ / مَفْعُولٌ لَهُ

Definition: It is that noun, which explains the reason for the action taking place. Generally, it is a *masdar*.

e.g. ضَرَبْتُهُ تَأْدِيْبًا I beat/hit him to teach (him) manners.

Section 3.8.4
مَفْعُوْلٌ مَعَهُ

Definition: It is that noun, which appears after such a وَاوٌ, which has the meaning of مَعَ (with). This وَاوٌ is known as وَاوُ الْمَعِيَّةِ.

e.g. جَاءَ زَيْدٌ وَ الْكِتَابَ Zayd came <u>with</u> the book.

جِئْتُ وَ زَيْدًا I came <u>with</u> Zayd.

Section 3.8.4
اَلظَّرْفُ / مَفْعُوْلٌ فِيْهِ

Definition: It is that noun, which denotes the time (زَمَانٌ) or place (مَكَانٌ) in which the action took place.

e.g. سَافَرْتُ شَهْرًا I travelled for a month.

- Both types of ظُرُوْفٌ, viz., زَمَانٌ and مَكَانٌ are of two types: مَحْدُوْدٌ (limited, restricted) and مُبْهَمٌ (umlimited, unrestricted).

- Types of ظُرُوْفُ الزَّمَانِ

i. مَحْدُوْدٌ (limited, restricted): for example,

يَوْمٌ	day	e.g.	صُمْتُ يَوْمًا	I fasted for one day.
لَيْلٌ	night	e.g.	عَمِلْتُ لَيْلًا	I worked for one night.
شَهرٌ	month	e.g.	صُمْتُ شَهْرًا	I fasted for a month.
سَنَةٌ	year	e.g.	سَافَرْتُ سَنَةً	I travelled for a year.

ii. مُبْهَمٌ (umlimited, unrestricted): for example,

دَهْرٌ long period of time

e.g. صُمْتُ دَهْرًا I fasted for a long time.

حِيْنٌ some time (could be short or long time period of time)

e.g. دَعَا نُوْحٌ قَومَهُ حِيْنًا مِنَ الدَّهْرِ

Nuh called his people for some time.

- Types of ظُرُوْفُ الْمَكَانِ

i. مَحْدُوْدٌ (limited, restricted):

e.g. صَلَّيْتُ فِي الْمَسْجِدِ I prayed in the mosque.

e.g. جَلَسْتُ فِي الدَّارِ I sat in the house.

ii. مُبْهَمٌ (umlimited, unrestricted):

خَلْفَ	behind	e.g.	جَلَسْتُ خَلْفَهُ	I sat behind him.
أَمَامَ	in front of	e.g.	قُمْتُ أَمَامَهُ	I stood in front of him.

Note: In the case of مَكَانٌ (مَحْدُوْدٌ), the preposition فِي is mentioned in words; while in the case of مَكَانٌ (مُبْهَمٌ), it is assumed (مُقَدَّرٌ).

The above-mentioned fives *maf'ools* have been combined in one verse, which is as follows:

حَمِدْتُ حَمْدًا حَامِدًا وَ حَمِيْدًا

رِعَايَةَ شُكْرِهِ دَهْرًا مَدِيْدًا

I praised Haamid and Hameed a lot out of regard for thanking them,
for an extended period of time.

<u>Sentence Analysis:</u>

1. مُضَافٌ + مُضَافٌ إِلَيْهِ = شُكْرِهِ
   مُضَافٌ + مُضَافٌ إِلَيْهِ = رِعَايَةَ شُكْرِهِ
2. صِفَةٌ = مَدِيْدًا
   مَوْصُوْفٌ = دَهْرًا
3. مَعْطُوْفٌ = حَمِيْدًا
   حَرْفُ الْعَطَفِ = وَ
   مَعْطُوْفٌ عَلَيْهِ = حَامِدًا

		دَهْرًا مَدِيْدًا	**رِعَايَةَ شُكْرِهِ**	**حَامِدًا وَ حَمِيْدًا**	**حَمْدًا**	**حَمِدْتُ**
جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ	=	مَفْعُوْلٌ فِيْهِ	مَفْعُوْلٌ لَهُ	مَفْعُوْلٌ بِهِ	مَفْعُوْلٌ مُطْلَقٌ	فِعْلٌ + فَاعِلٌ

<u>EXERCISE</u>

1. Translate, fill in the *i'raab* and identify the type of مَفْعُوْلٌ in the following sentences.

   i. أكل عليّ أكلتين
   ii. ركب إبراهيم الحصان
   iii. سافرت و أخاك
   iv. سافر زيد طالبا للعلم
   v. وقف الشرطي وقوف النشاط
   vi. قرأت الدرس صباحا أمام المعلم

Section 3.8.5
اَلْحَالُ – State / Condition

Definition: It is a noun, which describes the condition of either the فَاعِلٌ or the مَفْعُوْلٌ or both at the time the action contained in the verb took place.

e.g.	جَاءَ زَيْدٌ رَاكِبًا	Zayd came in the condition that he was mounted.
	جِئْتُ زَيْدًا نَائِمًا	I came to Zayd in the condition that he was sleeping.
	كَلَّمْتُ زَيْدًا جَالِسَيْنِ	I spoke to Zayd in the condition that both of us were sitting.

Notes:

1. The condition itself is known as حَالٌ, whereas the one whose condition is being described is known as ذُو الْحَالِ.
2. The حَالٌ gets a *nasb*, which is generally in the form of two *fathahs*.
3. The ذُو الْحَالِ is generally مَعْرِفَةٌ and the حَالٌ is generally نَكِرَةٌ (when the حَالٌ is not a sentence).

   e.g. جَاءَ زَيْدٌ رَاكِبًا — Zayd came riding/while he was mounted.

4. If the ذُو الْحَالِ is نَكِرَةٌ, the حَالٌ is brought before the ذُو الْحَالِ.

   e.g. جَاءَنِيْ رَاكِبًا رَجُلٌ — A man came to me riding/while he was mounted.

5. The ذُو الْحَالِ can be a ضَمِيْرٌ.

   e.g. زَيْدٌ أَكَلَ جَالِسًا — Zayd ate sitting.

   Here, the ذُو الْحَالِ is هُوَ, which is the hidden *dameer* in أَكَلَ.

6. The حَالٌ can be a sentence.
   - If the حَالٌ is a جُمْلَةٌ اِسْمِيَّةٌ, then a وَاوٌ (with or without a *dameer*) is added to give the meaning of condition.

     e.g. لَا تَقْرَبُوا الصَّلٰوةَ وَ أَنْتُمْ سُكٰرٰى — Don't come near *salaah* while you are intoxicated.

   - If the حَالٌ is a جُمْلَةٌ فِعْلِيَّةٌ and the فِعْلٌ is اَلْفِعْلُ الْمَاضِى, قَدْ has to appear before the اَلْفِعْلُ الْمَاضِى.

     e.g. جَاءَ زَيْدٌ وَ قَدْ خَرَجَ خَادِمُهُ — Zayd came while his servant had left.

Sentence Analysis:

1. جَاءَ زَيْدٌ رَاكِبًا — Zayd came riding/while he was mounted.

رَاكِبًا		زَيْدٌ	جَاءَ
حَالٌ	+	ذُو الْحَالِ	

جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ = فَاعِلٌ + فِعْلٌ

2. جِئْتُ عَمْرًا نَائِمًا — I came to ‘Amr while he was asleep.

نَائِمًا		عَمْرًا	جِئْتُ
حَالٌ	+	ذُو الْحَالِ	

جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ = مَفْعُوْلٌ بِهِ + فِعْلٌ + فَاعِلٌ

3. لَقِيْتُ بَكْرًا وَ هُوَ جَالِسٌ — I met Bakr while he was sitting.

جَالِسٌ	هُوَ		وَ	بَكْرًا	لَقِيْتُ
خَبَرٌ	مُبْتَدَأٌ	+	وَاوٌ حَالِيَّةٌ		

خَبَرٌ + مُبْتَدَأٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

وَاوٌ حَالِيَّةٌ + جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ = حَالٌ

ذُو الْحَالِ + حَالٌ = مَفْعُوْلٌ بِهِ

جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ = مَفْعُوْلٌ بِهِ + (فِعْلٌ + فَاعِلٌ)

4. زَيدٌ أَكَلَ جَالِسًا — Zayd ate while sitting.

جَالِسًا		أَكَلَ	زَيدٌ
		فِيْهِ ضَمِيْرٌ مُسْتَتَرٌ (هُوَ)	
حَالٌ	+	ذُو الْحَالِ	

ذُو الْحَالِ + حَالٌ = فَاعِلٌ

فِعْلٌ (أَكَلَ) + فَاعِلٌ = خَبَرٌ

جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ = خَبَرٌ + مُبْتَدَأٌ

EXERCISE

1. Translate, fill in the *i'raab* and point out the حَالٌ and ذُو الْحَالِ in the following sentences.

   i. أحب التلميذ مجتهدا

   ii. لقيت زيدا راكبين

   iii. لا تأكلوا الفاكهة و هي فجة

   iv. لا تأكلوا الطعام حارا

   v. نصرت زيدا مشدودا

   vi. غاب أخوك و قد حضر جميع الأصدقاء

Section 3.8.6
اَلتَّمْيِيْزُ / اَلتَّمِيْزُ

Definition: It is an إِسْمٌ نَكِرَةٌ, which removes the ambiguity or vagueness created by the previous noun. This ambiguity may be in distance, weight, measure, number, etc.

e.g. رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا I saw eleven stars.

Here, the word (كَوْكَبًا) has clarified what (أَحَدَ عَشَرَ) refers to.

Sentence Analysis:

كَوْكَبًا	أَحَدَ عَشَرَ	رَأَيْتُ
تَمِيْزٌ +	مُمَيَّزٌ	

جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ = مَفْعُوْلٌ بِهِ + فِعْلٌ + فَاعِلٌ

Notes:

- The ambiguous noun is called مُمَيَّزٌ and the noun which clarifies it is called تَمِيْزٌ or تَمْيِيْزٌ.
- The تَمِيْزٌ is *mansoob* and gets two *fathahs*.
- Sometimes, the تَمِيْزٌ is not mentioned in words but is understood from the meaning of the sentence (مَلْحُوْظٌ).

  e.g. حَسُنَ الْوَلَدُ كَلَامًا The boy is good in terms of (his) speech.
- If the مُمَيَّزٌ is a number, the rules with regards to the usage of numerals (on the next page) must be kept in mind.

EXERCISE

1. Translate, fill in the *i'raab* and point out the مُمَيَّزٌ and تَمِيْزٌ in the following sentences.

   i. فى الحقل عشرون بقرة

   ii. بعته ذراعا حريرا

   iii. الفيل أكبر من الجمل جسما

   iv. طاب المكان هواء

   v. لا أملك شبرا أرضا

   vi. شربت رطلا لبنا

Rules for أَسْمَاءُ الْعَدَدِ (Numerals)

Before we proceed, it should be pointed out that

عَدَدٌ (number) is the *mumayyaz*, and

مَعْدُوْدٌ (the counted noun) is the *tameez*.

One and two (1-2)

- The عَدَدٌ and the مَعْدُوْدٌ must correspond in all aspects.

  e.g. وَلَدٌ وَاحِدٌ one boy

  بِنْتٌ وَاحِدَةٌ one girl

- The مَعْدُوْدٌ will appear first and the عَدَدٌ will appear second.

  Note: Normally, for one or two men etc., one would simply say رَجُلٌ or رَجُلَانِ. However, at times, the number is used for emphasis.

Three Through Ten (3-10)

- The عَدَدٌ and the مَعْدُوْدٌ must be of opposite gender.

  e.g. ثَلَاثَةُ أَقْلَامٍ eight pens

  خَمْسُ سَيَّارَاتٍ five cars

  Note: In choosing the correct عَدَدٌ gender, the singular form of the مَعْدُوْدٌ will be taken into account.

  e.g. سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ seven nights and eight days

  Here, the singular لَيْلَةٌ (night) of لَيَالٍ is feminine, and يَوْمٌ (day) of أَيَّامٍ is masculine.

- From three onwards, the عَدَدٌ will appear first and the مَعْدُوْدٌ second.
- The مَعْدُوْدٌ will be جَمْعٌ مَجْرُوْرٌ.

Eleven and Twelve (11-12)

- The عَدَدٌ and the مَعْدُوْدٌ must agree in all aspects.

  e.g. أَحَدَ عَشَرَ كَوْكَبًا eleven stars

  اِثْنَتَا عَشْرَةَ بِنْتًا twelve girls

- From eleven onwards till 99, the مَعْدُوْدٌ will be وَاحِدٌ مَنْصُوْبٌ.

Thirteen Through Nineteen (13-19)

- The gender of the first part of the عَدَدٌ should be opposite of the gender of the مَعْدُوْدٌ.

  e.g. أَرْبَعَةَ عَشَرَ رَجُلًا fourteen men

  تِسْعَ عَشْرَةَ بِنْتًا nineteen girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَنْصُوْبٌ.
- The "ten" عشر (masc.)/عشرة (fem.) will agree with the مَعْدُوْدٌ in terms of gender.

  Note: The ش of عشر/عشرة will get a *fathah* when used with a masculine and a *sukoon* when used with a feminine.

Twenty Till Ninety (20, 30, 40,…,90)

- The gender of عِشْرُوْنَ to تِسْعُوْنَ (20,30,40,…90) will remain the same, irrespective of whether the مَعْدُوْدٌ is masculine or feminine.

  e.g. عِشْرُوْنَ رَجُلًا twenty men

  ثَلَاثُوْنَ بِنْتًا thirty girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَنْصُوْبٌ.

Twenty-one and Twenty-two (21-22)

- The first part of the عَدَدٌ and the مَعْدُوْدٌ must agree in all aspects.

  e.g. وَاحِدٌ وَ عِشْرُوْنَ رَجُلًا twenty-one men

  وَاحِدَةٌ وَ عِشْرُوْنَ بِنْتًا twenty-one girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَنْصُوْبٌ.

Twenty-three Through Twenty-nine (23-29)

- The gender of the first part of the عَدَدٌ should be opposite of the gender of the مَعْدُوْدٌ.

  e.g. أَرْبَعَةٌ وَ عِشْرُوْنَ رَجُلًا twenty-four men

  سِتٌّ وَ عِشْرُوْنَ بِنْتًا twenty-six girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَنْصُوْبٌ.
- The same will apply to 33-39, 43-49…93-99.
- The "tens" will remain the same, irrespective of whether the مَعْدُودٌ is masculine or feminine.

Hundred (100)

- مِائَةٌ will remain the same, irrespective of whether the مَعْدُوْدٌ is masculine or feminine.

e.g.	مِائَةُ رَجُلٍ	hundred men
	مِائَةُ بِنْتٍ	hundred girls

- For 200, مِائَتَا will be used. (مِائَتَيْ in حَالَةُ النَّصْبِ وَ الْجَرِّ)

e.g.	مِائَتَا بِنْتٍ	two hundred girls
	مِائَتَيْ بِنْتٍ	two hundred girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَجْرُوْرٌ.
- Since مِائَةٌ is feminine, the number **before** مِائَةٌ will be masculine.

e.g.	أَرْبَعُمِائَةِ رَجُلٍ	four hundred men
	أَرْبَعُمِائَةِ اِمْرَأَةٍ	four hundred women

- If there are units with the 100's as well, the same gender rule will apply as above till 99.

e.g.	مِائَةٌ وَ عَشْرَةُ كُتُبٍ	hundred and ten books
	مِائَةٌ وَ خَمْسٌ وَ أَرْبَعُوْنَ كُرَّاسَةً	hundred and forty-five note-books

Thousand (1,000)

- أَلْفٌ will remain the same, irrespective of whether the مَعْدُوْدٌ is masculine or feminine.

e.g.	أَلْفُ رَجُلٍ	thousand men
	أَلْفُ بِنْتٍ	thousand girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَجْرُوْرٌ.
- Since أَلْفٌ is masculine, the number **before** أَلْفٌ will be feminine.

e.g.	أَرْبَعَةُ آلَافِ رَجُلٍ	four thousand men
	أَرْبَعَةُ آلَافِ اِمْرَأَةٍ	four thousand women

Million (1,000,000)

- مِلْيُوْنٌ will remain the same, irrespective of whether the مَعْدُوْدٌ is masculine or feminine.

e.g.	مِلْيُوْنُ رَجُلٍ	million men
	مِلْيُوْنُ بِنْتٍ	million girls

- The مَعْدُوْدٌ will be وَاحِدٌ مَجْرُوْرٌ.
- Since مِلْيُوْنٌ is masculine, the number **before** مِلْيُوْنٌ will be feminine.

e.g.	أَرْبَعَةُ مَلَايِيْنَ رَجُلٍ	four million men
	أَرْبَعَةُ مَلَايِيْنَ اِمْرَأَةٍ	four million women

EXERCISE

1. Write the following in Arabic.

    i. 2 schools
    ii. 12 women
    iii. 17 doors
    iv. 21 cars
    v. 150 houses
    vi. 444 miles
    vii. 11 books
    viii. 14 chairs
    ix. 26 boys
    x. 111 elephants
    xi. 195 keys
    xii. 3333 roses

Section 3.8.7
اَلْمُسْتَثْنٰى

اِسْتِثْنَاءٌ means to exclude.

مُسْتَثْنٰى is that noun, which has been excluded and appears after the حَرْفُ الْاِسْتِثْنَاءِ.

مُسْتَثْنٰى مِنْهُ is that noun from which the مُسْتَثْنٰى has been excluded. It appears before حَرْفُ الْاِسْتِثْنَاءِ.

حُرُوْفُ الْاِسْتِثْنَاءِ are as follows:

إِلَّا   غَيْرَ   سِوٰى   حَاشَا   خَلَا   عَدَا   مَا خَلَا   مَا عَدَا

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا — The people came except Zayd.

جَاءَ	الْقَوْمُ	إِلَّا	زَيْدًا
	مُسْتَثْنٰى مِنْهُ +	حَرْفُ الْاِسْتِثْنَاءِ +	مُسْتَثْنٰى
فِعْلٌ +	فَاعِلٌ		= جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

Related Terminology

اَلْمُسْتَثْنٰى اَلْمُتَّصِلُ refers to the case when the مُسْتَثْنٰى was included in the مُسْتَثْنٰى مِنْهُ before the اِسْتِثْنَاءٌ.

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا — The people came except Zayd.
(Zayd was one of the people before the exclusion.)

اَلْمُسْتَثْنٰى اَلْمُنْقَطِعُ refers to the case when the مُسْتَثْنٰى was not included in the مُسْتَثْنٰى مِنْهُ before the اِسْتِثْنَاءٌ.

e.g. سَجَدَ الْمَلٰئِكَةُ إِلَّا إِبْلِيسَ — The angels prostrated except Iblees.
(Iblees was never one of the angels.)

جَاءَ الْقَوْمُ إِلَّا حِمَارًا — The people came except the donkey.
(Donkey was never included among the people.)

اَلْمُسْتَثْنٰى اَلْمُفَرَّغُ refers to that sentence in which the مُسْتَثْنٰى مِنْهُ is not mentioned.

e.g. مَا جَاءَ إِلَّا زَيْدٌ — No one came except Zayd.

اَلْمُسْتَثْنٰى اَلْغَيْرُ الْمُفَرَّغِ refers to that sentence in which the مُسْتَثْنٰى مِنْهُ is mentioned.

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا — The people came except Zayd.

اَلْكَلَامُ الْمُوْجَبُ (positive statement) refers to that sentence, which does not have a نَفْيٌ, نَهْيٌ or اِسْتِفْهَامٌ.

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا The people came except Zayd.

اَلْكَلَامُ الْغَيْرُ الْمُوْجَبِ (negative sentence) refers to that sentence, which does have a نَفْيٌ, نَهْيٌ or اِسْتِفْهَامٌ.

e.g. مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا The people did not come except Zayd.

The *i'raab* of the مُسْتَثْنٰى will be as given below:

Table 3.8
إِعْرَابُ الْمُسْتَثْنٰي

حُرُوْفُ الْإِسْتِثْنَاءِ	Sentence Type	إِعْرَابُ الْمُسْتَثْنٰي	Example
1. إِلَّا	مُتَّصِلٌ – مُوْجَبٌ	مَنْصُوْبٌ	جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا The people came to me except zayd.
2. إِلَّا	مُنْقَطِعٌ	مَنْصُوْبٌ	سَجَدَ الْمَلٰئِكَةُ إِلَّا إِبْلِيسَ The angels prostrated except Iblees.
3. إِلَّا	غَيْرُ مُفَرَّغٍ – غَيْرُ مُوْجَبٍ	مَنْصُوْبٌ – or – same as مُسْتَثْنٰى مِنْهُ	مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ No one came to me except Zayd.
4. إِلَّا	مُفَرَّغٌ – غَيْرُ مُوْجَبٍ	according to عَامِلٌ (as if إِلَّا does not exist)	مَا جَاءَ إِلَّا زَيْدٌ No one came except Zayd. مَا رَأَيْتُ إِلَّا زَيْدًا I did not see anyone except Zayd. مَا مَرَرْتُ إِلَّا بِزَيْدٍ I did not pass by anyone except Zayd.
5. مَا خَلَا – مَا عَدَا	All types	مَنْصُوْبٌ	جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا The people came except Zayd.

Table 3.8 – *Continued*

حُرُوْفُ الْإِسْتِثْنَاءِ	Sentence Type	إِعْرَابُ الْمُسْتَثْنٰي	Example
6. خَلَا – عَدَا – حَاشَا	All types	مَنْصُوْبٌ – or – مَجْرُوْرٌ (as a preposition)	جَاءَ الْقَوْمُ خَلَا/عَدا/حَاشَا زَيْدًا جَاءَ الْقَوْمُ خَلَا/عَدا/حَاشَا زَيْدٍ The people came except Zayd.
7. غَيْر – سِوٰى	All types	مَجْرُوْرٌ	جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ جَاءَ الْقَوْمُ سِوَى زَيْدٍ The people came except Zayd.

<u>**Note:**</u> The *i'raab* of the word غَيْر is the same as that of مُسْتَثْنٰي بِ إِلَّا. Thus, the simple way to determine the *i'raab* of *ghayr* is to replace *ghayr* with *illaa*. Now, whatever *i'raab mustathnaa* gets, should be given to *ghayr*.

For example, we have two sentences, 1) جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ and 2) مَا جَاءَ غَيْرُ زَيْدٍ.

To determine the *i'raab* of *ghayr*, follow the following two steps for each of these sentences.

a. Replace غير with إِلَّا and see what the *i'raab* of the *mustathnaa* would be.

1) جَاءَ الْقَوْمُ إِلَّا زَيْدًا   2) مَا جَاءَ إِلَّا زَيْدٌ

The first sentence is *moojab* and *ghayr mufarragh*, so the *mustathnaa* will be *mansoob*. The second sentence is *ghayr moojab* and *mufarragh*, so the *mustathnaa* is according to the *'aamil*. Thus, it is *marfoo'*.

b. The *i'raab* of the *mustathnaa* (with إِلَّا) will be given to *ghayr*.

1) جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ   2) مَا جَاءَ غَيْرُ زَيْدٍ

<u>EXERCISE</u>

1. Translate, fill in the *i'raab* and explain the *i'raab* of the *mustathnaa*.

i. رأيت الجنود إلا القائد

ii. صام الغلام رمضان غير يوم

iii. زرت مساجد المدينة ما خلا واحدا

iv. جاء القوم إلا حمارا

v. دخلت غرف البيت خلا غرفة النوم

vi. ما عاد المريض عائد غير الطبيب

vii. قرأت الكتاب إلا صفحتين

viii. ما جاء إلا معلم

Section 3.9
اَلْمَجْرُوْرَاتُ – Words Which Are Always *Majroor*

There are two types of words that are always *majroor*. These are as follows:

1. Noun preceded by a حَرْفُ جَرٍّ.

   e.g. فِي الْكِتَابِ in the book

2. مُضَافٌ إِلَيْهِ

   e.g. كِتَابُ زَيْدٍ book of Zayd.

Section 3.10
اَلتَّوَابِعُ

Definition: A تَابِعٌ is that noun, which follows the noun before it. The preceding noun is called the مَتْبُوْعٌ.

- The *'aamil* which governs the مَتْبُوْعٌ also governs the تَابِعٌ.
- There are five تَوَابِعُ:

  1) اَلنَّعْتُ/اَلصِّفَةُ 2) اَلتَّأْكِيْدُ/اَلتَّوْكِيْدُ 3) اَلْبَدَلُ

  4) اَلْعَطْفُ بِحَرْفٍ/عَطْفُ النَّسَقِ 5) عَطْفُ الْبَيَانِ

Section 3.10.1
اَلنَّعْتُ أَوْ اَلصِّفَةُ – Adjective

اَلنَّعْتُ/اَلصِّفَةُ is of two types: 1) نَعْتٌ حَقِيْقِيٌّ 2) نَعْتٌ سَبَبِيٌّ

1. نَعْتٌ حَقِيْقِيٌّ: It is that word, which describes the actual مَتْبُوْعٌ.
   - As mentioned in section 1.3.3, the صِفَةٌ follows the مَوْصُوْفٌ, which is the مَتْبُوْعٌ in this case, in the following:
     a. *I'raab*
     b. Gender
     c. Being *ma'rifah* or *nakirah*
     d. Being singular, dual or plural
   - The صِفَةٌ can be a complete sentence, in which case the مَوْصُوْفٌ must be نكرة.
   - The صِفَةٌ, which is a sentence must have a ضَمِيْرٌ which refers to the *nakirah mawsoof.*

   e.g. جَاءَنِيْ وَلَدٌ يَرْكَبُ الدَّرَّاجَةَ A boy who was riding bicycle came to me.

جَاءَ | نِيْ | وَلَدٌ | يَرْكَبُ | الدَّرَّاجَةَ

يَرْكَبُ = فِعْلٌ + فَاعِلٌ (هُوَ)، الدَّرَّاجَةَ = مَفْعُوْلٌ → صِفَةٌ

وَلَدٌ = نَكِرَةٌ مَوْصُوْفٌ

نَكِرَةٌ مَوْصُوْفٌ + صِفَةٌ → فَاعِلٌ

فِعْلٌ + مَفْعُوْلٌ + فَاعِلٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

Note:

- If a مَعْرِفَةٌ is followed by a sentence, it will be a خَبَرٌ or حَالٌ.

  e.g. اَلْوَلَدُ يَرْكَبُ الدَّرَّاجَةَ The boy is riding the bicycle.

  Here, (اَلْوَلَدُ) is مُبْتَدَأٌ, and (يَرْكَبُ الدَّرَّاجَةَ) is the خَبَرٌ.

جَاءَنِي الْوَلَدُ يَرْكَبُ الدَّرَّاجَةَ The boy who was riding the bicycle came to me.

Here, (اَلْوَلَدُ) is ذُو الْحَالِ, and (يَرْكَبُ الدَّرَّاجَةَ) is the حَالٌ.

2. نَعْتٌ سَبَبِيٌّ: It is that word, which does not describe the مَتْبُوْعٌ, but describes that which is connected to the مَتْبُوْعٌ.

e.g. جَاءَنِيْ وَلَدٌ عَالِمٌ أَبُوْهُ The boy whose father is learned, came to me.

Here, (عَالِمٌ) is a صِفَةٌ of (أَبُوْهُ), which is connected to the *matboo‘* (وَلَدٌ). However, it is not a صِفَةٌ of the *matboo‘* itself.

Notes:

1. In نَعْتٌ سَبَبِيٌّ, the مَوْصُوْفٌ and صِفَةٌ must correspond in only two aspects:
   a. *I‘raab*
   b. Being *ma‘rifah* or *nakirah*
2. The صِفَةٌ will always be singular, irrespective of whether the مَوْصُوْفٌ is singular, dual or plural.
   e.g. هَاتَانِ صُوْرَتَانِ جَمِيْلٌ إِطَارَاهُمَا These are two pictures whose frames are beautiful.
3. The صِفَةٌ will correspond in gender to the word **after it**.
   e.g. جَاءَتِ السَّيِّدَةُ الْعَاقِلُ وَلَدُهَا The lady, whose son is intelligent, came.

Sentence Analysis

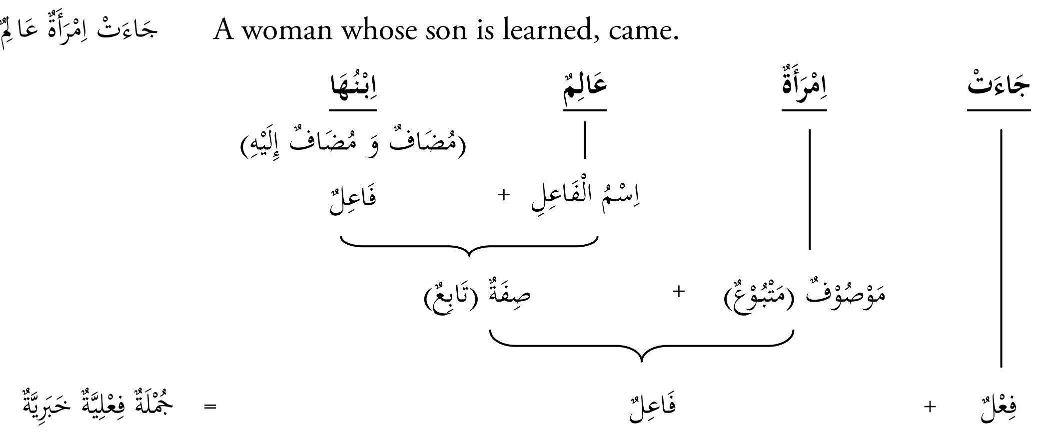
1. جَاءَ رَجُلٌ عَالِمٌ A learned man came.

جَاءَ | رَجُلٌ | عَالِمٌ

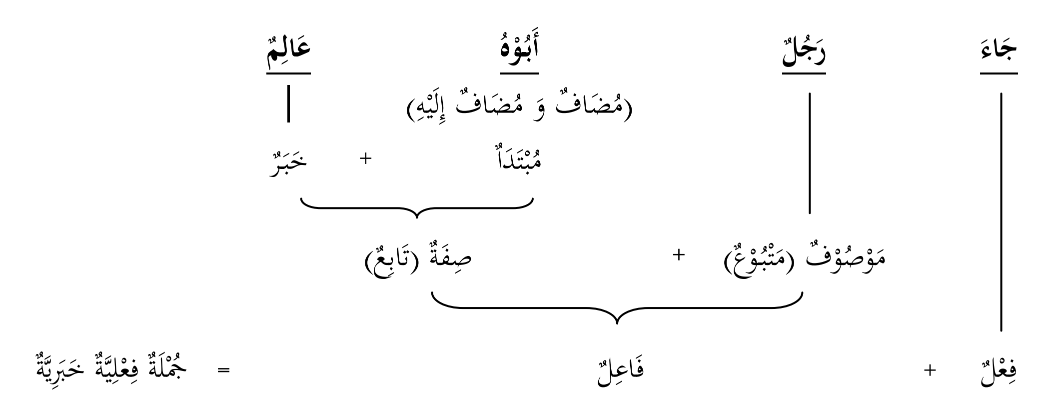
مَوْصُوْفٌ (مَتْبُوْعٌ) + صِفَةٌ (تَابِعٌ)

فِعْلٌ + فَاعِلٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

2. جَاءَتْ اِمْرَأَةٌ عَالِمٌ اِبْنُهَا A woman whose son is learned, came.



3. جَاءَ رَجُلٌ أَبُوْهُ عَالِمٌ	A man whose father is learned, came.



EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences pointing out the نَعْتٌ حَقِيْقِيٌّ and the نَعْتٌ سَبَبِيٌّ.

    i. ركبت الحصان الجميل سرجه
    ii. هو رجل عالمة ابنته
    iii. هؤلاء بنات عاقلات
    iv. شاهدنا قطارا سيرة سريع
    v. أوقدت مصباحا نوره قوي
    vi. هذا عمل ينفع
    vii. هذا منزل ضيق
    viii. جاء الرجل المهذب أخوه

2. Analyse the following sentences and and point out the difference between them.

    i. هذا الولد ضاحك
    ii. هذا ولد ضاحك
    iii. جاء الولد ضاحكا

Section 3.10.2
اَلتَّوْكِيْدُ / اَلتَّأْكِيْدُ – Emphasis

Definition: It is that تَابِعٌ, which gives emphasis to the مَتْبُوْعٌ in the matter related to it or emphasizes the inclusion of all members of the مَتْبُوْعٌ in the matter related to it.

- The تَابِعٌ is called تَأْكِيْدٌ and the مَتْبُوْعٌ is called مُؤَكَّدٌ.

e.g.	جَاءَنِيْ زَيْدٌ زَيْدٌ	(The second 'Zayd' emphasized Zayd's coming.)
e.g.	جَاءَ الْقَوْمُ كُلُّهُمْ	(كُلُّهُمْ emphasized that all came, no one remained.)

There are two types of تَأْكِيْدٌ: لَفْظِيٌّ and مَعْنَوِيٌّ

1. اَلتَّوْكِيْدُ اللَّفْظِيُّ – Verbal Emphasis: The emphasis is attained by repeating the مُؤَكَّدٌ, which may be اِسْمٌ, فِعْلٌ, حَرْفٌ, ضَمِيْرٌ, or sentence.

e.g.	جَاءَ زَيْدٌ زَيْدٌ	Zayd, Zayd came.
	حَضَرَ حَضَرَ الْغَائِبُ	The absent one became present, became present.
	لَا لَا أَخُوْنُ الْعَهْدَ	I will not, will not break the pledge.
	اِفْتَحْ أَنْتَ النَّافِذَةَ	You open the window.
	أَنْتَ الْمَلُوْمُ أَنْتَ الْمَلُوْمُ	You are the censured one, you are the censured one.

2. اَلتَّوْكِيْدُ الْمَعْنَوِى – Emphasis Through Meaning: The emphasis is attained with any of the following words:

   أَبْتَعُ أَبْصَعُ أَكْتَعُ أَجْمَعُ كُلٌّ كِلْتَا كِلَا عَيْنٌ نَفْسٌ

   Below, we discuss each of these.

   a. عَيْنٌ، نَفْسٌ (himself, herself)
      - These are used for singular, dual and plural.
      - They have to be مُضَافٌ to a ضَمِيْرٌ.
      - Their ضَمِيْرٌ and form (صِيْغَةٌ) must correspond with those of the مُؤَكَّدٌ.
      - The plural form (صِيْغَةٌ) of نَفْسٌ and عَيْنٌ is used for dual.

e.g.	قَامَ زَيْدٌ نَفْسُهُ/عَيْنُهُ	Zayd himself stood.
	قَامَ الزَّيْدَانِ أَنْفُسُهُمَا/أَعْيُنُهُمَا	The two Zayds themselves stood.
	قَامَ الزَّيْدُوْنَ أَنْفُسُهُمْ/أَعْيُنُهُمْ	The (many) Zayds themselves stood.
	جَاءَتِ الْمُعَلِّمَةُ عَيْنُهَا/نَفْسُهَا	The female teacher herself came.
	جَاءَتِ الْمُعَلِّمَتَانِ أَعْيُنُهُمَا/أَنْفُسُهُمَا	The two female teachers themselves came.
	جَاءَتِ الْمُعَلِّمَاتُ أَعْيُنُهُنَّ/أَنْفُسُهُنَّ	The (many) female teachers themselves came.

b. كِلَا، كِلْتَا (both)

- These are used for dual only.
- كِلَا is masculine and كِلْتَا is feminine.
- It must be مُضَافٌ to a dual ضَمِيْرٌ.

e.g. قَامَ الرَّجُلَانِ كِلَاهُمَا — Both of the men stood up.

قَامَتِ الْمُعَلِّمَتَانِ كِلْتَاهُمَا — Both of the female teachers stood up.

c. كُلٌّ، أَجْمَعُ (all)

- They are used for singular and plural.
- كُلٌّ is used with a ضَمِيْرٌ, which must correspond to the مُؤَكَّدٌ.
- أَجْمَعُ is used with its form (صِيْغَةٌ) changing to correspond to the مُؤَكَّدٌ.

e.g. قَرَأْتُ الْكِتَابَ كُلَّهُ — I read the whole book.

جَاءَ الْقَوْمُ كُلُّهُمْ — All the people came.

اِشْتَرَيْتُ الْفَرَسَ أَجْمَعَهُ — I bought the whole horse.

جَاءَ النَّاسُ أَجْمَعُوْنَ — All the people came.

<u>**Note:**</u> كُلٌّ and أَجْمَعُ can only be used for emphasis in those things, which have parts or can be divided. Thus, أَكْرَمْتُ زَيْدًا كُلَّهُ (I treated all of Zayd hospitably) would be incorrect.

d. أَكْتَعُ، أَبْصَعُ، أَبْتَعُ

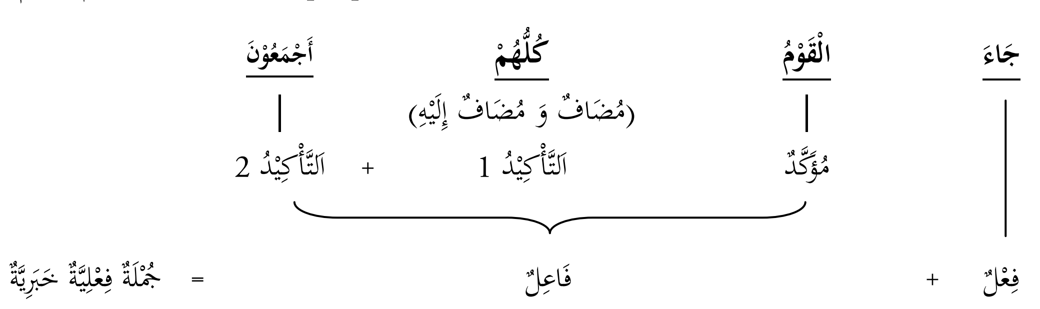
- These are used for greater emphasis.
- They appear after أَجْمَعُ. They are not used without أَجْمَعُ nor can they appear before أَجْمَعُ.

e.g. جَاءَ الْقَوْمُ أَجْمَعُوْنَ أَكْتَعُوْنَ/أَبْتَعُوْنَ/أَبْصَعُوْنَ — All of the people came.

قَامَتْ النِّسَاءُ جُمَعُ كُتَعُ/بُتَعُ/بُصَعُ — All of the women stood up.

<u>**Sentence Analysis**</u>

جَاءَ الْقَوْمُ كُلُّهُمْ أَجْمَعُوْنَ — All the people came.



EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

    i. قابلت الوزير نفسه

    ii. ذبحنا الكبشين كليهما

    iii. سجد الملئكة كلهم أجمعون إلا ابليس

    iv. رأيت التمساح التمساح

    v. احترق أثاث البيت جميعه

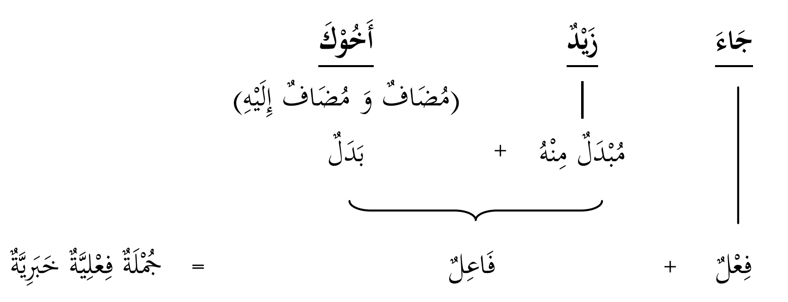
    vi. قطعنا نحن أنفسنا الطريق كله

Section 3.10.3
اَلْبَدَلُ – Substitute

Definition: A بَدَلٌ is that تَابِعٌ, which is actually intended in the sentence and not its مَتْبُوْعٌ. The *matboo‘* merely serves as an introduction to the *taabi‘*.

- The تَابِعٌ is called بَدَلٌ (substitute) and the مَتْبُوْعٌ is called مُبْدَلٌ مِنْهُ or مُبَدَّلٌ مِنْهُ (the substituted).

  Example: جَاءَ زَيْدٌ أَخُوْكَ Zayd, your brother, came.



- There are four types of بَدَلٌ:

  1) بَدَلُ كُلٍّ مِنْ كُلٍّ 2) بَدَلُ بَعْضٍ مِنْ كُلٍّ 3) بَدَلُ الْإِشْتِمَالِ 4) بَدَلُ الْغَلَطِ

  1. بَدَلُ كُلٍّ مِنْ كُلٍّ: It is that بَدَلٌ, which refers to the exact same thing as the مُبْدَلٌ مِنْهُ.

     e.g. جَاءَ زَيْدٌ أَخُوْكَ Zayd, your brother, came.

  2. بَدَلُ بَعْضٍ مِنْ كُلٍّ: It is that بَدَلٌ, which is a **part** of the مُبْدَلٌ مِنْهُ.

     - The بَدَلٌ must have a ضَمِيْرٌ, which refers to the مُبْدَلٌ مِنْهُ.

       e.g. ضَرَبْتُ زَيْدًا رَأْسَهُ I hit Zayd's head.

  3. بَدَلُ الْإِشْتِمَالِ: It is that بَدَلٌ, which is related to the مُبْدَلٌ مِنْهُ, but is not part of it.

     - The بَدَلٌ must have a ضَمِيْرٌ, which refers to the مُبْدَلٌ مِنْهُ.

       e.g. سُرِقَ زَيْدٌ ثَوْبُهُ Zayd's shirt was stolen.

  4. بَدَلُ الْغَلَطِ: It is that بَدَلٌ, which is mentioned **after an error**, as a correction.

     e.g. اِشْتَرَيْتُ فَرَسًا حِمَارًا I bought a horse; no, a donkey.

EXERCISE

1. Translate, fill in the *i‘raab* and analyse the following sentences.

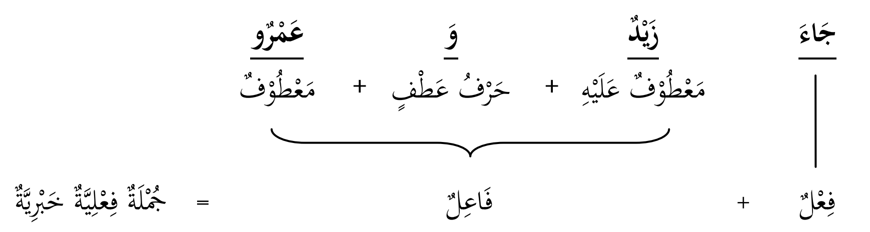
   i. قضيت الدين ثلثه
   ii. سرني الخادم أمانته
   iii. قدم الأمير الوزير
   iv. عاملت التاجر زيدا

Section 3.10.4
عَطْفٌ بِحَرْفٍ/عَطْفُ النَّسَقِ – Conjunction

Definition: It is that تَابِعٌ, which appears after a حَرْفُ عَطْفٍ. The حَرْفُ عَطْفٍ appears between the تَابِعٌ and the مَتْبُوْعٌ. The meaning of the verb directed to the مَتْبُوْعٌ is also directed to the تَابِعٌ.

- The تَابِعٌ is called مَعْطُوْفٌ and the مَتْبُوْعٌ is called مَعْطُوْفٌ عَلَيْهِ.

  e.g. جَاءَ زَيْدٌ وَ عَمْرٌو — Zayd and Amr came.



The various حُرُوْفُ عَطْفٍ are as follows:

لٰكِنْ　بَلْ　لَا　أَمْ　أَوْ　إِمَّا　حَتّٰى　ثُمَّ　فَ　وَ

Notes:

1. If the مَعْطُوْفٌ عَلَيْهِ is a ضَمِيْرٌ مَرْفُوْعٌ مُتَّصِلٌ, then its ضَمِيْرٌ مُنْفَصِلٌ has to be mentioned after it.

   e.g. ضَرَبْتُ أَنَا وَ زَيْدٌ — Zayd and I hit.

2. However, if after the ضَمِيْرٌ مَرْفُوْعٌ مُتَّصِلٌ, another word appears before the مَعْطُوْفٌ, then the ضَمِيْرٌ مُنْفَصِلٌ need not be brought.

   e.g. ضَرَبْتُ الْيَوْمَ وَ زَيْدٌ — Zayd and I hit, today.

   مَا أَشْرَكْنَا وَ لَا أٰبَاءُنَا — Neither us nor our forefathers associated partners.

3. If the مَعْطُوْفٌ عَلَيْهِ is a ضَمِيْرٌ preceded by a حَرْفُ جَرٍّ, then the مَعْطُوْفٌ should also be preceded by the same حَرْفُ جَرٍّ.

   e.g. مَرَرْتُ بِكَ وَ بِزَيْدٍ — I passed by you and Zayd.

EXERCISE

1. Fill in a suitable حَرْفُ عَطْفٍ, translate, fill in the *i'raab* and analyse the following sentences.

i.	أتفاحا أكلت________ غنيا	iv.	ما قرأت الكتاب كله ________ بعضه
ii.	قدمت اليه الطعام ________ ما أكله	v.	باع عقاره ________ منزله
iii.	ما قابلته ________ قابلت وكيله	vi.	صلى الإمام ________ المأموم

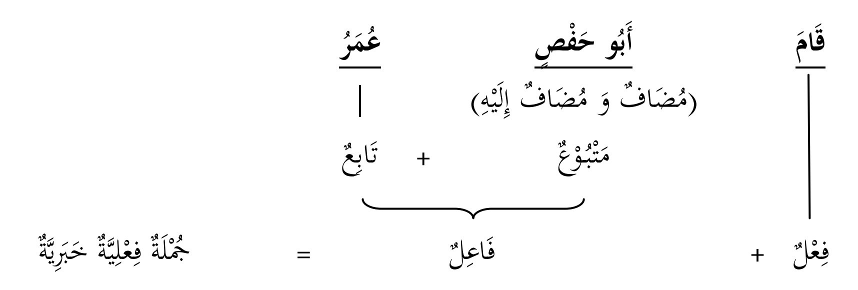
Section 3.10.5

عَطْفُ الْبَيَانِ

Definition: It is that تَابِعٌ, which clarifies or specifies its مَتْبُوْعٌ.

- Often, it is a more famous name of two names.

Example: قَامَ أَبُو حَفْصٍ عُمَرُ Abu Hafs ‘Umar stood up.



Example: جَاءَ زَيْدٌ أَبُو عَمْرٍو Abu ‘Amr Zayd came.

جَاءَ   زَيْدٌ   أَبُو عَمْرٍو

(مُضَافٌ وَ مُضَافٌ إِلَيْهِ)

مَتْبُوْعٌ + تَابِعٌ

فِعْلٌ + فَاعِلٌ = جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ

EXERCISE

1. Translate, fill in the *i‘raab* and analyse the following sentences.

   i. قام على زين العابدين

   ii. جعل الله الكعبة البيت الحرام قياما للناس

CHAPTER 4
اَلْعَوَامِلُ – Governing Words

<u>Definition:</u> An عَامِلٌ is a word that governs/causes *i'raab* changes in another word.

There are two types of عَوَامِلُ: 1) مَعْنَوِيٌّ 2) لَفْظِيٌّ

1. عَامِلٌ مَعْنَوِيٌّ: It is that عَامِلٌ, which is not in word form i.e. it is abstract.

   There are two types of عَامِلٌ مَعْنَوِيٌّ.

   i. اَلْإِبْتِدَاءُ: which means that being free of a عَامِلٌ لَفْظِيٌّ gives مُبْتَدَأٌ a رَفْعٌ.

      e.g. زَيْدٌ قَائِمٌ Zayd is standing.

      Here, (زَيْدٌ) is the مُبْتَدَأٌ, which is *marfoo'* because of *ibtidaa'*. (قَائِمٌ) is the *khabar* and it is also *marfoo'* because of *ibtidaa'*.

   ii. In the case of فِعْلٌ مُضَارِعٌ, being free of a حَرْفُ نَصْبٍ or حَرْفُ جَزْمٍ gives فِعْلٌ مُضَارِعٌ a رَفْعٌ.

      e.g. يَعْمَلُ زَيْدٌ Zayd is working.

      Here (يَعْمَلُ) is *marfoo'* because it is free of any حَرْفُ نَصْبٍ or حَرْفُ جَزْمٍ.

2. عَامِلٌ لَفْظِيٌّ: It is that عَامِلٌ, which is in word form.

   There are three types of عَامِلٌ لَفْظِيٌّ.

   i. اَلْحُرُوْفُ

   ii. اَلْأَفْعَالُ

   iii. اَلْأَسْمَاءُ

Section 4.1
اَلْحُرُوْفُ الْعَامِلَةُ – Governing Particles

A. <u>Particles, Which Govern Nouns</u>

1. اَلْحُرُوْفُ الْجَارَّةُ — refer to section 1.6
2. اَلْحُرُوْفُ الْمُشَبَّهَةُ بِالْفِعْلِ — refer to section 1.7
3. مَا وَ لَا اَلْمُشَبَّهَتَيْنِ بِ لَيْسَ — refer to section 3.7.3
4. وَاوُ الْمَعِيَّةِ — refer to section 3.8.4
5. إِلَّا حَرْفُ الْإِسْتِثْنَاءِ — refer to section 3.8.7
6. حُرُوْفُ النِّدَاءِ — refer to section 3.8.1
7. لَا اَلَّتِي لِنَفْيِ الْجِنْسِ — refer to section 3.7.4

B. <u>Particles, Which Govern فِعْلٌ مُضَارِعٌ</u>

1. اَلْحُرُوْفُ النَّاصِبَةُ
2. اَلْحُرُوْفُ الْجَازِمَةُ

Section 4.1.1
اَلْحُرُوْفُ النَّاصِبَةُ – Particles That Give *Nasb*

These are as follows: أَنْ لَنْ كَيْ إِذَنْ

- These appear before فِعْلٌ مُضَارِعٌ and cause the following changes at the end:
  - They give the last letter a *fathah* if it is not a نُوْنٌ.
  - If the last letter is a نُوْنٌ, it is dropped. The exception is the نُوْنٌ of the two جَمْعٌ مُؤَنَّثٌ.

Table 4.1
اَلْحُرُوْفُ النَّاصِبَةُ

حَرْفُ نَصْبٍ	Meaning	Example	
أَنْ	that, to	أُرِيْدُ أَنْ أَدْخُلَ الْجَنَّةَ	I want to enter Paradise.
لَنْ	will not, never	لَنْ يَدْخُلَ الْكَافِرُ الْجَنَّةَ	The disbeliever will never enter Paradise.
كَيْ	so that	جِئْتُ كَيْ أَسْتَرِيْحَ	I came so I could rest.
إِذَنْ	then, in that case	إِذَنْ تَفُوْزَ فِي عَمَلِكَ	In that case, you will be successful in your work. [This is said in response to the one who may have said: أَجْتَهِدُ (I will work hard).]

Notes:

1. Sometimes أَنْ, together with its فِعْلٌ, gives the meaning of a *masdar*. In this case, أَنْ is called أَنْ اَلْمَصْدَرِيَّةُ.

   e.g. أَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ i.e. صَوْمُكُمْ خَيْرٌ لَّكُمْ
   Your fasting is better for you.

2. أَنْ is hidden after the following six *huroof* and gives the last letter of فِعْلٌ مُضَارِعٌ a *nasb*.

   a. After حَتّٰى:

      e.g. سِرْتُ حَتّٰى أَدْخُلَ الْبَلَدَ (حَتّٰى أَنْ أَدْخُلَ)
      I travelled until I entered the city.

   b. After لَامُ الْجُحُوْدِ or لَامُ النَّفْيِ: i.e. that لَامٌ, which appears after كَانَ اَلْمَنْفِيَّةُ or any of the forms of كَانَ.

      e.g. مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ (لِأَنْ يُعَذِّبَهُمْ)
      Allah was not going to punish them.

c. After أَوْ, which has the meaning of إِلىٰ أَنْ (until) or إِلَّا أَنْ (but that).

e.g. لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِيْ حَقِّيْ (إِلىٰ أَنْ تُعْطِيَنِيْ)

I will stick to you until you give me my right.

يُعَاقَبُ الْمُسِيْءُ أَوْ يَعْتَذِرَ (إِلَّا أَنْ يَعْتَذِرَ)

The sinner will be punished unless he provides an excuse.

d. After وَاوُ الصَّرْفِ: i.e., that وَاوٌ which "turns away" from the word after it the effect, which the عَامِلٌ had on the word before it (before the وَاوٌ).

e.g. لَا تَأْمُرْ بِالصِّدْقِ وَ تَكْذِبَ (وَ أَنْ تَكْذِبَ)

Do not command the truth while you lie.

(Here, the وَاوٌ turned away/stopped the effect of لَا from تَكْذِبَ.)

- This وَاوٌ is also known as وَاوُ الْمَعِيَّةِ or وَاوُ الْمُصَاحَبَةِ.
- The sentence must start with a نَفْيٌ or نَهْيٌ.

e. After لَامُ التَّعْلِيْلِ: i.e., that لَامٌ which has the meaning of كَيْ (it is also called لَامُ كَيْ).

e.g. جِئْتُ لِأَسْتَرِيْحَ (لِأَنْ أَسْتَرِيْحَ)

I came so I could rest.

f. After اَلْفَاءُ السَّبَبِيَّةُ/الْجَوَابِيَّةُ: i.e., that ف, which comes in reply to any of the following six:

1. اَلْأَمْرُ e.g. زُرْنِيْ فَأُكْرِمَكَ (فَأَنْ أُكْرِمَكَ)

Visit me so that I treat you hospitably.

2. اَلنَّهْيُ e.g. لَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ

Do not cross the limit regarding it, lest, My wrath descends upon you.

3. اَلنَّفْيُ e.g. مَا تَزُوْرُنَا فَنُكْرِمَكَ

You do not visit us, so that we may treat you hospitably.

4. اَلْإِسْتِفْهَامُ e.g. أَيْنَ بَيْتُكَ فَأَزُوْرَكَ

Where is your house, so I can visit you.

5. اَلتَّمَنِّيْ e.g. لَيتَ لِيْ مَالًا فَأُنْفِقَهُ

I wish I had wealth, so I would have spent it.

6. اَلْعَرْضُ e.g. أَلَا تَنْزِلُ بِنَا فَتُصِيْبَ خَيْرًا

Why don't you visit us so that you receive good!

3. أَنْ has to be written after a لَامُ التَّعْلِيْلِ if the لَامُ التَّعْلِيْلِ is joined to a لَاءٌ نَافِيَةٌ.

   e.g. لِئَلَّا يَعْلَمَ (لِأَنْ لَا) So that he does not know.

4. أَنْ which appears after a verb with the root letters ع – ل – م is not a حَرْفُ نَصْبٍ. Therefore, it does not give فِعْلٌ مُضَارِعٌ a *fathah*. Such an أَنْ is known as أَنْ اَلْمُخَفَّفَةُ مِنَ الْمُثَقَّلَةِ i.e., that أَنْ which was أَنَّ.

   e.g. عَلِمْتُ أَنْ سَيَقُوْمَ I knew that he will stand up.

   e.g. عَلِمَ أَنْ سَيَكُوْنَ مِنْكُمْ مَرْضٰى He knew that some of you will be sick.

EXERCISE

1. Translate, fill in the *i'raab* and point out the حَرْفُ نَصْبٍ and its effect in the following sentences.

   i. يجتهد الطالب لينجح
   ii. لن يفوز الكسلان
   iii. جئت كي أتعلم
   iv. لم يكن الشرطي ليسرق
   v. لا تأكل حتى تجوع
   vi. إن الله يأمركم أن تذبحوا بقرة
   vii. اصنع المعروف فتنال الشكر
   viii. فأراد ربك أن يبلغا أشدهما و يستخرجا كنزهما

Section 4.1.2
اَلْحُرُوْفُ الْجَازِمَةُ – Particles That Give *Jazm*

These are as follows: إِنْ لَمْ لَمَّا لَامُ الْأَمْرِ لَاءُ النَّهْيِ

- These appear before فِعْلٌ مُضَارِعٌ and cause the following changes at the end:
  - They give the last letter a *sukoon* if it is not a نُوْنٌ.
  - If the last letter is a نُوْنٌ, it will be dropped. The exception is the نُوْنٌ of the two جَمْعٌ مُؤَنَّثٌ.

Table 4.2
اَلْحُرُوْفُ الْجَازِمَةُ

حَرْفُ جَزْمٍ	Meaning	Example	
إِنْ	if	إِنْ تَجْلِسْ أَجْلِسْ	If you sit, I will sit.
لَمْ	did not	لَمْ يَضْرِبْنِيْ	He did not hit me.
لَمَّا	not yet	ذَهَبَ الْوَلَدُ وَ لَمَّا يَعُدْ	The boy went but has not returned yet.
لِ	should, shall, let	لِيَجْلِسْ	He should sit.
لَا	do not	لَا تَجْلِسْ	Do not sit.

Notes:

1. إِنْ appears before two verbal sentences. The first one is called شَرْطٌ (condition) and the second جَزَاءٌ (answer/result).

2. If إِنْ appears before إِلَّا, it should be translated negatively.

   e.g. إِنْ هٰذَا إِلَّا مَلَكٌ كَرِيْمٌ He is not but an honorable angel. / He is only an honorable angel.

3. فَ should be brought before the جَزَاءٌ of a شَرْطٌ when the جَزَاءٌ is one of the following:

   a. جُمْلَةٌ اِسْمِيَّةٌ e.g. إِنْ تَأْتِنِيْ فَأَنْتَ مُكْرَمٌ
   If you come to me you will be treated hospitably.

   b. أَمْرٌ e.g. إِنْ رَأَيْتَ زَيْدًا فَأَكْرِمْهُ
   If you see Zayd, treat him hospitably.

   c. نَهْيٌ e.g. إِنْ أَتَاكَ زَيْدٌ فَلَا تُهِنْهُ
   If Zayd comes to you, do not humiliate him.

d. دُعَاءٌ e.g. إِنْ أَكْرَمْتَنِيْ فَجَزَاكَ اللهُ خَيْرًا

If you treat me hospitably, then, may Allah reward you well.

4. اَلْفِعْلُ الْمَاضِى will be translated in the future tense when it is…

a. used as a دُعَاءٌ e.g. جَزَاكَ اللهُ خَيْرًا

May Allah reward you well.

b. preceded by حَرْفُ شَرْطٍ e.g. إِنْ جَلَسْتَ جَلَسْتُ

If you sit, I will sit.

c. preceded by اِسْمٌ مَوْصُوْلٌ e.g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever comes with good, there will be ten like it for him.

EXERCISE

1. Translate, fill in the *i'raab* and point out the حَرْفُ جَزْمٍ and its effect on the following sentences.

i. ليفتح علي النافذة

ii. لا تكثر من الضحك

iii. اختلف الشريكان و لم يتفقا

iv. كبر الغلام و لما يتهذب

v. إن يسافر أخوك أسافر معه

vi. إن تنصروا الله ينصركم

Section 4.2
اَلْأَفْعَالُ الْعَامِلَةُ – Governing Verbs

اَلْفِعْلُ الْمَعْرُوْفُ – Active Verb: It is that verb whose doer is known/mentioned.

- اَلْفِعْلُ الْمَعْرُوْفُ, whether transitive or intransitive, governs the following nouns as and when applicable:
  - it gives *raf‘* to the فَاعِلٌ.
  - it gives *nasb* to the following, as and when applicable:
    1. اَلْمَفْعُوْلُ بِهِ (اَلْمَفْعُوْلُ بِهِ can only be governed by a اَلْفِعْلُ الْمُتَعَدِّى)
    2. اَلْمَفْعُوْلُ الْمُطْلَقُ
    3. اَلْمَفْعُوْلُ مَعَهُ
    4. اَلْمَفْعُوْلُ لَهُ
    5. اَلْمَفْعُوْلُ فِيْهِ
    6. اَلْحَالُ
    7. اَلتَّمِيْزُ

اَلْفِعْلُ الْمَجْهُوْلُ – Passive Verb: It is that verb whose doer is not known/mentioned.

- اَلْفِعْلُ الْمَجْهُوْلُ is also known as فِعْلُ مَا لَمْ يُسَمَّ فَاعِلُهُ (a verb whose *faa‘il* is not named).
- It gives *raf‘* to the نَائِبُ فَاعِلٍ (اَلْمَفْعُوْلُ بِهِ).
- It gives *nasb* to all the remaining *mansoobaat*.

  e.g. ضُرِبَ زَيْدٌ يَوْمَ الْجُمُعَةِ أَمَامَ الْقَاضِى ضَرْبًا شَدِيْدًا فِيْ دَارِهِ تَأْدِيْبًا

  Zayd was beaten severely on Friday, in front of the Judge, in his office, to teach him manners.

اَلْفِعْلُ اللَّازِمُ – Intransitive Verb: It is that verb whose meaning can be understood without a اَلْمَفْعُوْلُ بِهِ.

e.g. جَلَسَ زَيْدٌ — Zayd sat.

اَلْأَفْعَالُ النَّاقِصَةُ: These were discussed earlier in section 1.8.

Section 4.2.1
اَلْفِعْلُ الْمُتَعَدِّى – Transitive Verb

Definition: It is that verb whose meaning cannot be understood without a اَلْمَفْعُوْلُ بِهِ.

e.g. ضَرَبَ زَيْدٌ بَكْرًا Zayd hit Bakr.

There are four types of اَلْفِعْلُ الْمُتَعَدِّى. These are as follows:

1. Those verbs, which require one اَلْمَفْعُوْلُ بِهِ as is the case with most verbs.

   e.g. ضَرَبَ زَيْدٌ بَكْرًا

2. Those verbs, which **can** be given two اَلْمَفْعُوْلُ بِهِ. These include the following:
   - Any verb, which has the meaning of اِعْطَاءٌ (to give).

     e.g. أَعْطٰى مَنَحَ وَهَبَ etc.

     أَعْطَيْتُ السَّائِلَ خُبْزًا I gave the beggar a bread.

   - Some other verbs, which can also have two اَلْمَفْعُوْلُ بِهِ include the following

     أَمَرَ كَسٰى سَأَلَ etc.

     e.g. يَكْسُو الْعِلْمُ أَهْلَهُ وَقَارًا Knowledge clothes its possessor with dignity.

3. Those verbs, which **must** be given two اَلْمَفْعُوْلُ بِهِ.
   - These verbs are known as **أَفْعَالُ الْقُلُوْبِ** (verbs which relate to the heart/feelings).
   - They enter upon a مُبْتَدَأٌ and خَبَرٌ unlike the verbs above (number 2).

Table 4.3
أَفْعَالُ الْقُلُوْبِ

Verb	Usage	Example	
رَأٰى	used for certainty (يَقِيْنٌ)	رَأَيْتُ سَعِيْدًا ذَاهِبًا	I was sure Sa'eed was going.
وَجَدَ	used for certainty (يَقِيْنٌ)	وَجَدْتُ رَشِيْدًا عَالِمًا	I was sure Rasheed was knowledgeable.
عَلِمَ	used for certainty (يَقِيْنٌ)	عَلِمْتُ زَيْدًا أَمِيْنًا	I was sure Zayd was trustworthy.
زَعَمَ	used for certainty (يَقِيْنٌ) or doubt (شَكٌّ)	زَعَمْتُ زَيْدًا حَاضِرًا	I was sure Zayd was present. / I thought Zayd was present.
حَسِبَ	used for doubt (شَكٌّ)	حَسِبْتُ زَيْدًا فَاضِلًا	I thought Zayd was well-educated.
خَالَ	used for doubt (شَكٌّ)	خِلْتُ خَالِدًا قَائِمًا	I thought Khalid was standing.
ظَنَّ	used for doubt (شَكٌّ)	ظَنَنْتُ بَكْرًا نَائِمًا	I thought Bakr was sleeping.

Note: Other verbs, which also require two اَلْمَفْعُوْلُ بِهِ include the following:

صَيَّرَ — to make something something else

e.g. صَيَّرْتُ الْأَوْرَاقَ كِتَابًا — I made the pages a book.

اِتَّخَذَ — to take someone/something as someone/something

e.g. وَاتَّخَذَ اللهُ إِبْرٰهِيْمَ خَلِيْلًا — Allah took Ibraheem (peace be upon him) as a friend.

جَعَلَ — to make something something else

e.g. جَعَلْتُ الْكِتَابَ مُرَتَّبًا — I made the book organized.

4. Those verbs which require three اَلْمَفْعُوْلُ بِهِ. Each of these has the meaning "informing/showing." These are as follows:

Table 4.4

Verb	Example	
أَرٰى	أَرَأَيْتُ زَيْدًا خَالِدًا نَائِمًا	I informed Zayd that Khalid is sleeping.
أَعْلَمَ	أَعْلَمْتُ زَيْدًا بَكْرًا فَاضِلًا	I informed Zayd that Bakr is well-educated.
أَنْبَأَ	أَنْبَأَنِي الرَّسُوْلُ الْأَمِيْرَ قَادِمًا	The messenger informed me that the chief is coming.
نَبَّأَ	نَبَّأْتُهُمْ الْكِبْرَ مَمْقُوْتًا	I informed them that arrogance is blameworthy.
أَخْبَرَ	أَخْبَرْتُ الْغِلْمَانَ اللَّعْبَ مُفِيْدًا	I informed the boys that sport is beneficial.
خَبَّرَ	خَبَّرْتُ الْمُسَافِرِيْنَ الْقِطَارَ مُتَأَخِّرًا	I informed the travellers that the train is late.
حَدَّثَ	حَدَّثْتُ الْأَوْلَادَ السِّبَاحَةَ نَافِعَةً	I informed the children that swimming is beneficial.

EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

i. نبأت سعيدا أخاه قادما

ii. أعطيت زيدا درهما

iii. فهم سعيد الدرس

iv. رأيت الصلح خيرا

v. أخبرني زيد أباه مريضا

vi. ظننت الجو معتدلا

Section 4.2.2

أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوْعِ

Definition: These verbs behave the same way as كَانَ.

They are used for the following purposes:

1. أَفْعَالُ الْمُقَارَبَةِ show nearness in the attainment (اَلْحُصُوْلُ) of the خَبَرٌ.
2. أَفْعَالُ الرَّجَاءِ show desire for attainment of خَبَرٌ.
3. أَفْعَالُ الشُّرُوْعِ show commencement of action.

Table 4.5

أَفْعَالُ الْمُقَارَبَةِ وَالرَّجَاءِ وَالشُّرُوْعِ

فِعْلٌ	اِسْمٌ	خَبَرٌ	Type	Example	
كَادَ	رَفْعٌ	مُضَارِعٌ preferably without أَنْ	حُصُوْلٌ	كَادَ زَيْدٌ يَذْهَبُ	Zayd was about to go.
كَرَبَ*	رَفْعٌ	مُضَارِعٌ preferably without أَنْ	حُصُوْلٌ	كَرَبَ خَالِدٌ يَجْلِسُ	Khalid was about to sit.
أَوْشَكَ	رَفْعٌ	مُضَارِعٌ preferably with أَنْ	حُصُوْلٌ	أَوْشَكَ زَيْدٌ أَنْ يَجْلِسَ	Zayd was about to sit.
عَسٰى*	رَفْعٌ	مُضَارِعٌ preferably with أَنْ	رَجَاءٌ	عَسٰى زَيْدٌ أَنْ يَخْرُجَ	Hopefully Zayd will come out.
طَفِقَ*	رَفْعٌ	مُضَارِعٌ without أَنْ	شُرُوْعٌ	طَفِقَ زَيْدٌ يَكْتُبُ	Zayd began writing.
جَعَلَ*	رَفْعٌ	مُضَارِعٌ without أَنْ	شُرُوْعٌ	جَعَلَ زَيْدٌ يَقْرَأُ	Zayd began reading.
أَخَذَ*	رَفْعٌ	مُضَارِعٌ without أَنْ	شُرُوْعٌ	أَخَذَ زَيْدٌ يَأْكُلُ	Zayd began eating.

* These verbs are used only in past tense.

- The أَفْعَالُ الشُّرُوْعِ can be used as normal verbs too.

  e.g. أَخَذَ زَيْدٌ ثَوْبَهُ Zayd took his clothes.

Sentence Analysis: عَسٰى زَيْدٌ أَنْ يَخْرُجَ Hopefully Zayd will come out.

أَنْ يَخْرُجَ	زَيْدٌ	عَسٰى
فِعْلٌ + فَاعِلٌ (هُوَ)		
خَبَرُ عَسٰى	اِسْمُ عَسٰى	فِعْلُ الرَّجَاءِ

EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

   i. عَسٰى الله أن يشفيك

   ii. تكاد السموات يتفطرن

   iii. عست المرأة أن تقوم

   iv. أوشك أن يفتح باب المدرسة

   v. أخذت أكتب

   vi. جعل رسول الله يمسح رأسه

Section 4.2.3
أَفْعَالُ الْمَدْحِ وَ الذَّم – Verbs of Praise and Blame

Verbs of praise:	نِعْمَ	e.g.	نِعْمَ الرَّجُلُ زَيْدٌ	What a wonderful man Zayd is!
	حَبَّذَا	e.g.	حَبَّذَا زَيْدٌ	What a wonderful man Zayd is!
Verbs of blame:	بِئْسَ	e.g.	بِئْسَ الرَّجُلُ زَيْدٌ	What an evil man Zayd is!
	سَاءَ	e.g.	سَاءَ الرَّجُلُ زَيْدٌ	What an evil man Zayd is!

- That which appears after the فَاعِلٌ is called مَخْصُوْصٌ بِالْمَدْحِ or مَخْصُوْصٌ بِالذَّمِّ.
- The فَاعِلٌ of نِعْمَ – بِئْسَ – سَاءَ must be one of the following:
    i. prefixed with ال.
       e.g. نِعْمَ الرَّجُلُ زَيْدٌ What a wonderful man Zayd is!
    ii. مُضَافٌ to a noun prefixed with ال.
       e.g. نِعْمَ صَاحِبُ الْعِلْمِ زَيْدٌ What a wonderful learned man Zayd is!
    iii. a hidden ضَمِيْرٌ followed by a نَكِرَةٌ مَنْصُوْبَةٌ (being تَمِيْزٌ).
       e.g. نِعْمَ رَجُلًا زَيْدٌ [نِعْمَ (هُوَ) رَجُلًا زَيْدٌ] What a wonderful man Zayd is!

In حَبَّذَا زَيْدٌ, حَبَّ is the فِعْلٌ.
ذَا (اِسْمُ إِشَارَةٍ) is its فَاعِلٌ.
زَيْدٌ is the مَخْصُوْصٌ بِالْمَدْحِ.

Notes:
1. These verbs are used in the past tense in their singular form (masculine or feminine).
2. At times the مَخْصُوْصٌ بِالْمَدْحِ is dropped.
   e.g. نِعْمَ الْعَبْدُ i.e. نِعْمَ الْعَبْدُ أَيُّوْبُ What a wonderful slave Ayub is!

Sentence Analysis:

نِعْمَ **الرَّجُلُ** **زَيْدٌ**

فِعْلُ الْمَدْحِ + فَاعِلٌ + مَخْصُوْصٌ بِالْمَدْحِ

خَبَرٌ مُقَدَّمٌ مُبْتَدَأٌ مُؤَخَّرٌ = جُمْلَةٌ اِسْمِيَّةٌ خَبَرِيَّةٌ

EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

    i. نعمت الابنة فاطمة

    ii. حبذا الاتفاق

    iii. نعم المولى

    iv. بئس ما كانوا يفعلون

Section 4.2.4
أَفْعَالُ التَّعَجُّبِ – Verbs of Wonder

There are two *wazns* to express wonder for three letter verbs (اَلثُّلَاثِيُّ الْمُجَرَّدُ).

1. مَا أَفْعَلَهُ: مَا has the meaning of أَيُّ شَيْءٍ.

   e.g. مَا أَحْسَنَ زَيْدًا How wonderful Zayd is!

   مَا | **أَحْسَنَ** | **زَيْدًا**

   فِعْلٌ + فَاعِلٌ (هُوَ) + مَفْعُوْلٌ بِهِ

   مُبْتَدَأٌ + خَبَرٌ (جُمْلَةٌ فِعْلِيَّةٌ خَبَرِيَّةٌ) = جُمْلَةٌ اِسْمِيَّةٌ إِنْشَائِيَّةٌ

2. أَفْعِلْ بِهِ: أَفْعِلْ (فِعْلُ أَمْرٍ) has the meaning of past tense and the ب is extra (زَائِدَةٌ).

   e.g. أَحْسِنْ بِزَيْدٍ (أَحْسَنَ زَيْدٌ) How wonderful Zayd is!

   جُمْلَةٌ فِعْلِيَّةٌ إِنْشَائِيَّةٌ

- To express wonder for other than three letter verbs (غَيْرُ الثُّلَاثِيِّ الْمُجَرَّدِ), a word such as أَشْدِدْ بِـ / مَا أَشَدَّ or أَحْسِنَ بِـ / مَا أَحْسَنَ etc. should be placed before the *masdar* of the desired verb. The *masdar* will be مَفْعُوْلٌ بِهِ, thus *mansoob*.

   e.g. مَا أَشَدَّ إِكْرَامَ النَّاسِ لِلْعُلَمَاءِ How very respectful people are towards the learned.

EXERCISE

1. Translate, fill in the *i'raab* and analyse the following sentences.

   i. أطول بزيد

   ii. ما أشد بياض شعره

   iii. ما أطول الرجلين

Section 4.3
اَلْأَسْمَاءُ الْعَامِلَةُ – Governing Nouns

Amongst these, أَسْمَاءُ الْاَفْعَالِ were discussed in section 2.4.4. Here, we will discuss the rest.

Section 4.3.1
اَلْأَسْمَاءُ الشَّرْطِيَّةُ – Conditional Nouns

- They govern two فِعْلٌ مُضَارِعٌ giving both a *jazm*.
- They appear before two sentences. The first is called شَرْطٌ (condition) and the second جَزَاءٌ (result).

Table 4.6
اَلْأَسْمَاءُ الشَّرْطِيَّةُ

Noun	Meaning	Usage	Example	
1. مَنْ	who, who ever	لِلْعَاقِلِ	مَنْ يُكْرِمْنِيْ أُكْرِمْهُ	Whoever treats me hospitably, I will treat him hospitably.
2. مَا	what, whatever	لِغَيْرِ الْعَاقِلِ	مَا تَأْكُلْ أٰكُلْ	Whatever you eat, I will eat.
3. مَهْمَا	however much	لِغَيْرِ الْعَاقِلِ	مَهْمَا تُنْفِقْ فِي الْخَيْرِ يَنْفَعْكَ	Whatever you spend in the way of good, will benefit you.
4. مَتٰى	when	لِلزَّمَانِ	مَتٰى تَذْهَبْ أَذْهَبْ	Whenever you go, I will go.
5. أَيَّانَ	when	لِلزَّمَانِ	أَيَّانَ تُسَافِرْ أُسَافِرْ	Whenever you travel, I will travel.
6. أَيْنَ	where	لِلْمَكَانِ	أَيْنَ تَذْهَبْ أَذْهَبْ	Wherever you go, I will go.
7. أَنّٰى	where	لِلْمَكَانِ	أَنّٰى تَنْزِلْ أَنْزِلْ	Wherever you stay, I will stay.
8. حَيْثُمَا	where	لِلْمَكَانِ	حَيْثُمَا تُسَافِرْ أُسَافِرْ	Wherever you travel, I will travel.
9. كَيْفَمَا	how, manner	لِلْحَالِ	كَيْفَمَا تَقْعُدْ أَقْعُدْ	Whichever way you sit, I will sit.
10. أَيٌّ	any of the above	any of the above	أَيُّ مَكَانٍ تَذْهَبْ أَذْهَبْ	Whichever place you go, I will go.

Notes:

1. إِنْ and إِذْمَا have the same function as اَلْأَسْمَاءُ الشَّرْطِيَّةُ, except that they are particles (حَرْفَا الشَّرْطِ) and not nouns. Collectively they are called أَدَوَاتُ الشَّرْطِ.

إِنْ	if	e.g.	إِنْ تَذْهَبْ أَذْهَبْ	If you go, I will go.
إِذْمَا	when	e.g.	إِذْمَا تَفْعَلْ شَرًّا تَنْدَمْ	If you do evil, you will be regretful.

2. When the following nouns are used for اِسْتِفْهَامٌ (interrogative), they appear before one sentence.

مَنْ مَا مَتٰى أَيَّانَ أَيْنَ أَنّٰى أَيٌّ

e.g. مَا هٰذَا مَنْ أَنْتَ أَيْنَ تَذْهَبُ مَتٰى تُسَافِرُ

EXERCISE

1. Complete the following sentences with a suitable جَزَاءٌ.

i. من يصنع معروفا ________

ii. أنى ينزل ذو العلم ________

iii. ما تخف من أعمالك ________

iv. متى تسافر ________

Section 4.3.2

اِسْمُ الْفَاعِلِ

Definition: It has the same effect as that of an active verb (فِعْلٌ مَعْرُوْفٌ) i.e. it gives *raf'* to the فَاعِلٌ and *nasb* to the مَفْعُوْلٌ بِهِ.

Notes:

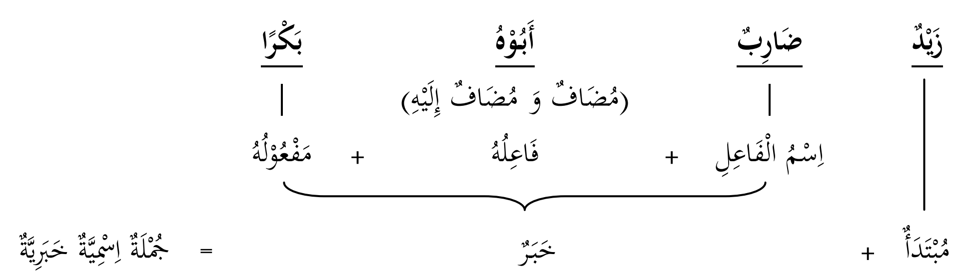
1. If the اِسْمُ الْفَاعِلِ is prefixed with ال, it could include any of the three tenses.
   e.g. زَيْدٌ اَلضَّارِبُ أَبُوْهُ بَكْرًا — Zayd's father beat/is beating/will beat Bakr.

2. اِسْمُ الْفَاعِلِ without ال is often used as مُضَافٌ to its مَفْعُوْلٌ بِهِ, in which case it would generally give the meaning of past tense.
   e.g. زَيْدٌ ضَارِبُ بَكْرٍ — Zayd is the beater/hitter of Bakr.

3. اِسْمُ الْفَاعِلِ without ال when preceded by any of the following would give the meaning of present or future tense:

a. مُبْتَدَأٌ	e.g.	زَيْدٌ ضَارِبٌ أَبُوْهُ بَكْرًا	Zayd's father is beating/will beat Bakr.
b. مَوْصُوْفٌ	e.g.	مَرَرْتُ بِرَجُلٍ ضَارِبٍ أَبُوْهُ بَكْرًا	I passed by a man whose father is beating/will beat Bakr.
c. اِسْمٌ مَوْصُوْلٌ	e.g.	جَاءَنِي الضَّارِبُ أَبُوْهُ بَكْرًا	The one whose father is beating/will beat Bakr came to me.
d. ذُو الْحَالِ	e.g.	جَاءَنِيْ زَيْدٌ رَاكِبًا اِبْنُهُ فَرَسًا	Zayd came to me while his son was riding a horse.
e. هَمْزَةُ الْإِسْتِفْهَامِ	e.g.	أَضَارِبٌ زَيْدٌ بَكْرًا؟	Is Zayd beating Bakr?/Will Zayd beat Bakr?
f. حَرْفُ النَّفْيِ	e.g.	مَا قَائِمٌ زَيْدٌ	Zayd is not standing/will not stand.

Sentence Analysis:



EXERCISE

1. Translate, fill in the *i'raab* and point out the effect and tense of the اِسْمُ الْفَاعِلِ in the following sentences.

   i. أذاهب صديقنا؟

   ii. ما شارب زيد القهوة

   iii. الضارب زيد بكرا

   iv. زيد شارب القهوة

Section 4.3.3

اِسْمُ الْمَفْعُوْلِ

Definition: It has the same effect as that of a passive verb (فِعْلٌ مَجْهُوْلٌ), i.e. it gives *raf‘* to the نَائِبُ الْفَاعِلِ.

- The rules mentioned above regarding the اِسْمُ الْفَاعِلِ also apply here.

Examples:

a. مُبْتَدَأٌ	e.g.	زَيْدٌ مَضْرُوْبٌ اِبْنُهُ	Zayd's son is being beaten/will be beaten.
b. مَوْصُوْفٌ	e.g.	مَرَرْتُ بِرَجُلٍ مَضْرُوْبٍ اِبْنُهُ	I passed by a man whose son is being beaten/will be beaten.
c. اِسْمٌ مَوْصُوْلٌ	e.g.	جَاءَنِيْ الْمَضْرُوْبُ اِبْنُهُ	The one whose son is being beaten/will be beaten, came to me.
d. ذُو الْحَالِ	e.g.	جَاءَنِيْ زَيْدٌ مَضْرُوْبًا اِبْنُهُ	Zayd came to me while his son was being beaten/will be beaten.
e. هَمْزَةُ الْاِسْتِفْهَامِ	e.g.	أَمَضْرُوْبٌ زَيْدٌ؟	Is Zayd being beaten?/Will Zayd be beaten?
f. حَرْفُ النَّفْيِ	e.g.	مَا مَضْرُوْبٌ زَيْدٌ	Zayd is not being beaten /will not be beaten.

EXERCISE

1. Translate, fill in the *i‘raab* and point out the effect and tense of the اِسْمُ الْمَفْعُوْلِ in the following sentences.

   i. زيد مسموع خبره
   ii. خالد معلم ابنه الحياكة

Section 4.3.4

اَلصِّفَةُ الْمُشَبَّهَةُ بِاسْمِ الْفَاعِلِ – That Adjective Which Is Similar to اِسْمُ الْفَاعِلِ

Definition: It is a noun, which is created from the *masdar* of a اَلثُّلَاثِيُّ اللَّازِمُ (three-letter intransitive verb) to indicate permanent existence of the meaning in the doer.

- Like its فِعْلٌ لَازِمٌ, it generally gives the فَاعِلٌ a *raf'*.

  e.g. حَسَنٌ وَجْهُهُ His face is beautiful.

- It shows the meaning of permanency in the object it relates to e.g. حَسَنٌ (beautiful) is a permanent quality, as compared to اِسْمُ الْفَاعِلِ, which indicates a temporary meaning e.g. ضَارِبٌ is a temporary quality, which exists only at the time of the action.

- All such nouns, which are derived from a اَلثُّلَاثِيُّ اللَّازِمُ (three-letter intransitive verb) and give the meaning of اِسْمُ الْفَاعِلِ but are not on its *wazn*, are صِفَةٌ مُشَبَّهَةٌ.

أَوْزَانُ الصِّفَةِ الْمُشَبَّهَةِ

Some of the common *wazns* of صِفَةٌ مُشَبَّهَةٌ (based on usage) are as follows:

فَعِلٌ	e.g.	فَرِحٌ	happy
فَعَلٌ	e.g.	حَسَنٌ	beautiful
فَعِيْلٌ	e.g.	شَرِيْفٌ	noble/honorable
فَعَالٌ	e.g.	جَبَانٌ	coward
فُعَالٌ	e.g.	شُجَاعٌ	brave

- Colors and bodily defects appear on the following *wazns*:

أَفْعَلُ	(masculine)	e.g.	أَحْمَرُ	red
			أَبْكَمُ	mute
فَعْلَاءُ	(feminine)	e.g.	حَمْرَاءُ	red
			بَكْمَاءُ	mute

- The صِفَةٌ مُشَبَّهَةٌ of non-three letter verbs (غَيْرُ الثُّلَاثِيِّ الْمُجَرَّدِ) is brought on the *wazn* of its اِسْمُ الْفَاعِلِ on the condition that permanency of meaning is intended.

  e.g. مُسْتَقِيْمٌ straight

Section 4.3.5

اِسْمُ التَّفْضِيْلِ

Definition: It is that noun, which indicates that a quality is found to a greater extent in one person/thing when compared to another.

e.g. خَالِدٌ أَشْجَعُ مِنْ عَمْرٍو Khalid is more courageous than ʿAmr.

Table 4.7

أَوْزَانُ اِسْمِ التَّفْضِيْلِ

	Masculine	Example	Feminine	Example	Meaning
Singular	أَفْعَلُ	أَكْبَرُ	فُعْلىٰ	كُبْرىٰ	Bigger/older
Dual	أَفْعَلَانِ	أَكْبَرَانِ	فُعْلَيَانِ	كُبْرَيَانِ	Bigger/older
Plural	أَفْعَلُوْنَ	أَكْبَرُوْنَ	فُعْلَيَاتٌ	كُبْرَيَاتٌ	Bigger/older
	أَفَاعِلُ	أَكَابِرُ	فُعَلٌ	كُبَرٌ	Bigger/older

Usage:

اِسْمُ التَّفْضِيْلِ is used in three ways.

1. With مِنْ: the اِسْمُ التَّفْضِيْلِ will always be a singular masculine (مُذَكَّرٌ مُفْرَدٌ).

   e.g. زَيْدٌ أَعْلَمُ مِنْ بَكْرٍ Zayd is more knowledgeable than Bakr.

   عَائِشَةُ أَكْبَرُ مِنْ زَيْنَبَ ʿAishah is older than Zaynab.

2. With ال: the اِسْمُ التَّفْضِيْلِ must correspond with the word before it in gender and number.

   e.g. زَيْدَانِ الْأَعْلَمَانِ غَائِبَانِ The two more knowledgeable Zayds are absent.

   عَائِشَةُ الْكُبْرٰى حَاضِرَةٌ The older ʿAishah is present.

3. With إِضَافَةٌ: the اِسْمُ التَّفْضِيْلِ may be وَاحِدٌ مُذَكَّرٌ or it may correspond with the word before it.

   e.g. زَيْدُوْنَ أَعْلَمُ الْقَوْمِ زَيْدُوْنَ أَعْلَمُوْا الْقَوْمِ

   The Zayds are the most knowledgeable of people.

   زَيْدَانِ أَعْلَمُ الْقَوْمِ زَيْدَانِ أَعْلَمَا الْقَوْمِ

   The two Zayds are the most knowledgeable of people.

   عَائِشَةُ أَكْبَرُ النَّاسِ عَائِشَةُ كُبْرٰى النَّاسِ

   ʿAishah is the oldest of people.

Notes:

1. اِسْمُ التَّفْضِيْلِ of words, which indicate color, physical defects and of غَيْرُ الثُّلَاثِيِّ الْمُجَرَّدِ verbs is made by placing the words أَشَدُّ, أَكْثَرُ, etc. before the *masdar* of that word. The *masdar* will be the *tameez*, and therefore, will be *mansoob*.

   e.g. هُوَ أَشَدُّ حُمْرَةً مِنْ زَيْدٍ — He is redder than Zayd.

   هُوَ أَشَدُّ عَرْجًا مِنْ زَيْدٍ — He is lamer than Zayd.

   هُوَ أَكْثَرُ اِجْتِهَادًا مِنْ زَيْدٍ — He is more hard-working than Zayd.

2. The words خَيْرٌ and شَرٌّ are also used for اِسْمُ التَّفْضِيْلِ.

   e.g. اَلظَّالِمُ شَرُّ النَّاسِ — The oppressor is the worst of people.

3. اِسْمُ التَّفْضِيْلِ gives its hidden *dameer* a *raf'*.

   e.g. زَيْدٌ أَفْضَلُ مِنْ بَكْرٍ — Zayd is more virtuous than Bakr.

   The *dameer* هُوَ in أَفْضَلُ is its فَاعِلٌ.

EXERCISE

1. Translate, fill in the *i'raab* and explain the usage of اِسْمُ التَّفْضِيْلِ in the following sentences.

   i. بعض الحيوانات أقوى من الإنسان

   ii. الأنبياء أفضل الناس

   iii. مريم فضلى النساء

   iv. أولئك هم خير البرية

   v. النساء الفضليات

   vi. الأنبياء أفاضل الناس

   vii. الرجلان الأفضلان

   viii. ثوبك أشد سوادا من ثوبي

Section 4.3.6

اَلْمَصْدَرُ

Definition: It is that noun which refers to the action indicated by the corresponding verb without any reference to time.

Effect: It has the same effect as that of its verb i.e. it gives *raf'* to the فَاعِلٌ and *nasb* to the مَفْعُوْلٌ بِهِ.

e.g. رَأَيْتُ ضَرْبَ الْيَوْمَ زَيْدٌ بَكْرًا — Today, I saw Zayd's beating of Bakr.

Usage:

Masdar is generally used in one of the following ways:

- as a مُضَافٌ to its فَاعِلٌ.
  e.g. كَرِهْتُ ضَرْبَ زَيْدٍ بَكْرًا i.e. (أَنْ يَضْرِبَ زَيْدٌ بَكْرًا) I disliked Zayd's beating of Bakr.
- as a مُضَافٌ to its مَفْعُوْلٌ بِهِ.
  e.g. كَرِهْتُ ضَرْبَ بَكْرٍ زَيْدٌ i.e. (أَنْ يَضْرِبَ بَكْرًا زَيْدٌ) I disliked Zayd's beating of Bakr.

EXERCISE

1. Fill in the *i'raab* and explain the usage of the *masdar* in the following sentences.

i. سرني قراءة رشيد القرآن
ii. حبك الشيء يعمي و يصم
iii. إكرام العرب الضيف معروف
iv. و لله على الناس حج البيت من استطاع إليه سبيلا

Section 4.3.7

اَلْمُضَافُ

In the case of *mudaaf*, it is assumed that one of the following prepositions (حُرُوْفُ جَرٍّ) is hidden between the *mudaaf* and *mudaaf ilayhi*.

- مِنْ when the *mudaaf* is a part/type (جِنْسٌ) of the *mudaaf ilayhi*.
  e.g. خَاتَمُ فِضَّةٍ i.e. خَاتَمٌ مِنْ فِضَّةٍ silver ring
- فِيْ when the *mudaaf ilayhi* is a ظَرْفٌ.
  e.g. صَلَاةُ اللَّيْلِ i.e. صَلَاةٌ فِي اللَّيْلِ night prayer
- لِ when it is neither of the above two.
  e.g. اِبْنُ زَيْدٍ i.e. اِبْنٌ لِزَيْدٍ Zayd's son

Section 4.3.8

اَلْإِسْمُ التَّامُّ

Definition: It is that noun, which would give the noun (تَمْيِيْزٌ) after it a *nasb*.

- A noun will be considered as تَامٌّ when it has one of the following:

  a. *tanween*.

  e.g. مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا (رَاحَةٍ)

  There is not even palm's measure of clouds in the sky.

  b. hidden *tanween*.

  e.g. مَعِيْ أَحَدَ عَشَرَ رَجُلًا (أَحَدَ عَشَرَ was originally أَحَدٌ وَ عَشَرٌ)

  There are eleven men with me.

  c. ن of a dual noun.

  e.g. عِنْدِيْ قَفِيْزَانِ بُرًّا (قَفِيْزَانِ)

  I have two *qafeezes*[1] of wheat.

  d. ن which resembles the ن of a sound masculine plural (جَمْعُ مُذَكَّرٍ سَالِمٌ).

  e.g. عِنْدِيْ عِشْرُوْنَ دِرْهَمًا (عِشْرُوْنَ)

  I have twenty *dirhams*.

The اَلْإِسْمُ التَّامُّ in the above examples cannot be *mudaaf* while having a *tanween* or having a *noon* of dual/plural, thus the noun after it gets a *nasb* because of it being تَمْيِيْزٌ.

[1] A *qafeez* is a classical Islamic measure of weight.

Section 4.3.9

أَسْمَاءُ الْكِنَايَةِ

Definition: It is that noun, which indicates an unspecified quantity.

- It is clarified by the noun following it.
- These are كَمْ and كَذَا.

كَمْ: can be used in two ways: as an interrogative (اِسْتِفْهَامٌ) or as an informative exclamation (خَبَرِيَّةٌ).

1. **كَمْ اَلْاِسْتِفْهَامِيَّةُ** – (how many)
    - It gives the noun (تَمْيِيْزٌ) after it a *nasb*.
    - The تَمْيِيْزٌ is brought singular.

        e.g. كَمْ كِتَابًا عِنْدَكَ — How many books do you have?

    - At times, the preposition مِنْ appears before the تَمْيِيْزٌ.

        e.g. كَمْ مِنْ كِتَابٍ عِنْدَكَ — How many books do you have?

2. **كَمْ اَلْخَبَرِيَّةُ** – (so many)
    - It gives the noun (تَمْيِيْزٌ) after it a *jarr* (because of it being a *mudaaf ilayhi*).
    - The تَمْيِيْزٌ may be singular or plural.

        e.g. كَمْ مَالٍ أَنْفَقْتَ — So much of wealth you have spent!

    - At times the preposition مِنْ appears before the تَمْيِيْزٌ.

        e.g. كَمْ مِنْ مَلَكٍ فِي السَّمٰوٰتِ — There are so many angels in the skies/heavens.

كَذَا – (so much, such and such)

- It gives the noun (تَمْيِيْزٌ) after it a *nasb*.
- The تَمْيِيْزٌ is brought singular.

    e.g. عِنْدِيْ كَذَا دِرْهَمًا — I have this much *dirhams*.

EXERCISE

1. What is the difference between the following sentences.

    i. كم كتابا قرأت   ii. كم كتابٍ قرأت

Section 4.3.10

اِسْمُ الْمُبَالَغَةِ

Definition: It is that noun, which shows extremity/intensity in meaning.

Some of the *wazns* of مُبَالَغَةٌ are as follows:

فَعِيْلٌ	عَلِيْمٌ	most learned
فَاعُوْلٌ	فَارُوْقٌ	great distinguisher
فَعَّالٌ	ضَحَّاكٌ	excessive jester
فَعُّوْلٌ	قَيُّوْمٌ	careful maintainer/sustainer
مِفْعِيْلٌ	مِنْطِيْقٌ	very eloquent

Notes:

1. The round ة at the end of some *wazns* is for مُبَالَغَةٌ and not for gender.

   e.g. فَعَّالَةٌ عَلَّامَةٌ well-learned

2. The *wazn* فَعَّالٌ is also used to denote a profession.

   e.g. طَبَّاخٌ cook نَجَّارٌ carpenter

Section 4.4
اَلْحُرُوْفُ الْغَيْرُ الْعَامِلَةِ – Non-Governing Particles

1. **حُرُوْفُ التَّنْبِيْهِ – Particles of Notification:**

   These are used to draw the attention of the listener. These are as follows:

   أَلَا أَمَا هَا meaning Lo! / Behold! / Take heed!

e.g.	أَمَا زَيْدٌ نَائِمٌ	Behold! Zayd is sleeping.
	هٰذَا	This
	أَلَا اِنَّ نَصْرَ اللهِ قَرِيْبٌ	Behold! Indeed, Allah's help is near.
	هَا أَنَا حَاضِرٌ	Lo! I am present.

2. **حُرُوْفُ الْإِيْجَابِ – Particles of Affirmation:**

   These are used for affirmation of a statement made earlier. These are as follows:

   نَعَمْ بَلىٰ أَجَلْ إِيْ جَيْرِ إِنَّ

   نَعَمْ – (yes)

   - It is used to verify a statement, be it positive or negative. For example,
     - If someone says أَجَاءَ زَيْدٌ (Did Zayd come?), the reply will be نَعَمْ (yes) meaning جَاءَ زَيْدٌ (he came).
     - If someone says أَمَا جَاءَ زَيْدٌ (Has Zayd not come?), the reply will be نَعَمْ (yes) meaning مَا جَاءَ زَيْدٌ (He did not come.).

   بَلىٰ – (yes, why not)

   - It is used to convert a negative statement into a positive one.

     e.g. If someone says لَمْ يَقُمْ زَيْدٌ (Zayd did not stand up.), the reply will be بَلىٰ (yes, why not) meaning قَدْ قَامَ زَيْدٌ (Zayd has stood up.).

   إِيْ – (yes)

   - It is the same as نَعَمْ. However it is used with an oath (قَسَمٌ) after a question.

     e.g. If someone says أَقَامَ زَيْدٌ (Did Zayd stand up?), the reply will be إِيْ وَ اللهِ (yes, by Allah!) meaning قَامَ زَيْدٌ (Zayd stood up.).

إِنَّ / جَيْرِ / أَجَلْ – (yes)

- It is the same as نَعَمْ.

e.g. If someone says جَاءَ زَيْدٌ (Zayd came.), the reply will be إِنَّ or جَيْرِ or أَجَلْ (yes) meaning جَاءَ زَيْدٌ (Zayd came.).

Note: إِنَّ is very rarely used for this purpose.

3. **حَرْفَا التَّفْسِيْرِ – Particles of Clarification:**

These are used to clarify a word in a sentence. These are as follows:

أَيْ أَنْ (that is)

e.g.	وَاسْئَلِ الْقَرْيَةَ أَيْ أَهْلَ الْقَرْيَةِ	And ask the town, that is, the people of the town.
	وَ نَادَيْنَاهُ أَنْ يَّاِبْرَاهِيْمُ	And We called him, that is, O Ibraheem!

4. **اَلْحُرُوْفُ الْمَصْدَرِيَّةُ:** These are used to give a *masdary* meaning. These are as follows:

مَا أَنْ أَنَّ

- مَا and أَنْ come before a جُمْلَةٌ فِعْلِيَّةٌ.
- أَنَّ comes before a جُمْلَةٌ اِسْمِيَّةٌ.

e.g. إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ (بِرُحْبِهَا)

When the earth became straitened for them despite its vastness.

يَسُرُّنِيْ أَنْ تَصْدُقَ	(صِدْقُكَ)	Your truthfulness pleases me.
بَلَغَنِيْ أَنَّ زَيْدًا نَائِمٌ	(نَوْمُهُ)	(News of) his sleeping reached me.

Note: أَنْ and أَنَّ are governing particles.

5. **حُرُوْفُ التَّحْضِيْضِ – Particles of Exhortation:**

These are used to encourage someone to do something when they appear before اَلْفِعْلُ الْمُضَارِعُ. These are as follows:

أَلَّا هَلَّا لَوْلَا لَوْمَا

e.g. هَلَّا تُصَلِّيْ؟ Do you not pray *salah*?

- These particles are also used to create regret and sorrow in the listener when they appear before اَلْفِعْلُ الْمَاضِى. Therefore, they are also called حُرُوْفُ التَّنْدِيْمِ.

e.g. هَلَّا صَلَّيْتَ الْعَصْرَ؟ Have you not prayed *'Asr salah*?

6. حَرْفُ التَّوَقُّعِ – Particle of Anticipation:

It is قَدْ, which is used for one of the following:

تَقْرِيْبٌ : It gives اَلْفِعْلُ الْمَاضِى the meaning of near past.

e.g. قَدْ جَاءَ زَيْدٌ — Zayd has arrived (recently).

تَقْلِيْلٌ : It gives اَلْفِعْلُ الْمُضَارِعُ the meaning of seldomness.

e.g. إِنَّ الْجَوَادَ قَدْ يَبْخَلُ — Indeed, sometimes, a generous person is miserly.

تَحْقِيْقٌ : It gives اَلْفِعْلُ الْمَاضِى or اَلْفِعْلُ الْمُضَارِعُ the meaning of certainty.

e.g. قَدْ جَاءَ زَيْدٌ — Certainly Zayd came.

قَدْ يَعْلَمُ اللهُ — Certainly Allah knows.

7. حَرْفَا الْاِسْتِفْهَامِ – Particles of Interrogation:

These are أَ and هَلْ.

e.g. أَزَيْدٌ قَائِمٌ — Is Zayd standing?

هَلْ قَامَ زَيْدٌ — Did Zayd stand up?

8. حَرْفُ الرَّدْعِ – Particle of Rebuke:

This is كَلَّا, which means "Never!"

- It is used to rebuke or reprimand.

  e.g. كَلَّا is said to some one who says اِضْرِبْ زَيْدًا (Hit Zayd.).
- It gives the meaning of certainty.

  e.g. كَلَّا سَوْفَ تَعْلَمُوْنَ — Indeed, soon you will know.

9. اَلتَّنْوِيْنُ: It is used for one of the following:

تَمَكُّنٌ : that *tanween*, which shows a noun to be *mu'rab*.

e.g. زيدٌ

تَنْكِيْرٌ : that *tanween*, which shows a noun to be *nakirah*.

e.g. رَجُلٌ

تَعْوِيْضٌ : that *tanween*, which subsitutes a *mudaaf ilayhi*.

e.g. يَوْمَئِذٍ i.e. يَوْمَ إِذَا كَانَ كَذَا the day when so and so happened

10. نُوْنُ التَّأْكِيْدِ: It is used for emphasis in مُضَارِعٌ and أَمْرٌ. It is of two forms: ثَقِيْلَةٌ and خَفِيْفَةٌ. Both have the same meaning.

اَلثَّقِيْلَةُ (نّ)	اَلْخَفِيْفَةُ (نْ)	
لَيَضْرِبَنَّ	لَيَضْرِبَنْ	Indeed, he should hit.
أُنْصُرَنَّ	أُنْصُرَنْ	You must help.

11. حَرْفُ لَ: It is used for the following:

اِبْتِدَاءٌ : It is used for emphasis.

e.g. لَأَنْتُمْ أَشَدُّ رَهْبَةً — Indeed, you are more feared

جَوَابٌ : It comes in the answer to لَوْ – لَوْلَا and قَسَمٌ.

e.g. وَ لَوْلَا دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
If Allah did not repel some people by means of others, the earth would be corrupted.

وَ اللهِ لَأَصُوْمَنَّ غَدًا — By Allah! I will fast tommorrow.

زَائِدَةٌ : extra.

e.g. إِنَّهُمْ لَيَأْكُلُوْنَ الطَّعَامَ — Indeed, they eat food.

12. اَلْحُرُوْفُ الزَّائِدَةُ – Extra Particles: These are not translated. However, they add beauty and emphasis to the meaning. These are:

إِنْ أَنْ مَا لَا لَ مِنْ كَ بِ (بِ، كَ، مِنْ are governing particles – عَامِلَةٌ)

Usage:

إِنْ : It appears after مَا اَلنَّافِيَةُ.

e.g. مَا إِنْ زَيْدٌ قَائِمٌ — Zayd is not standing.

أَنْ : It appears after لَمَّا.

e.g. فَلَمَّا أَنْ جَاءَ الْبَشِيْرُ — When the bearer of good news came.

مَا : appears after the following:

إِذَا	e.g.	إِذَا مَا ابْتُلِيْتَ فَاصْبِرْ	When you are afflicted, be patient.
مَتٰى	e.g.	مَتٰى مَا تُسَافِرْ أُسَافِرْ	When you travel, I will travel.
أَيٌّ	e.g.	أَيُّمَا الرَّجُلُ جَاءَكَ فَأَكْرِمْهُ	Whoever comes to you, treat him hospitably.

أَيْنَ	e.g.	أَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ	Whichever way you turn, there is the face of Allah.
إِنْ	e.g.	فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى	Then, should some guidance come to you from Me.
حَرْفُ جَرٍّ	e.g.	فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ	So, it is through mercy from Allah that you are gentle to them.

لَا	e.g.	لَا أُقْسِمُ بِهٰذَا الْبَلَدِ	I swear by this city.
لَ	e.g.	إِنَّهُمْ لَيَأْكُلُوْنَ الطَّعَامَ	Indeed, they eat food.
مِنْ	e.g.	هَلْ مِنْ خَالِقٍ غَيْرُ اللهِ	Is there a creator besides Allah?
كَ	e.g.	لَيْسَ كَمِثْلِهِ شَيْءٌ	There is nothing like Him.
بِ	e.g.	لَيْسَ زَيْدٌ بِكَاذِبٍ	Zayd is not a liar.

13. <u>حَرْفَا الشَّرْطِ – Conditional Particles:</u>

أَمَّا (however, as far as…is concerned)

- It is used to explain/clarify something, which was mentioned briefly.
- ف has to be brought in its answer (جَوَابٌ).

  e.g. فَمِنْهُمْ شَقِيٌّ وَّ سَعِيْدٌ فَأَمَّا الَّذِيْنَ شَقُوْا فَفِي النَّارِ

  So, some of them will be wretched and (some) blessed. As for the wretched, they will be in the Fire.

لَوْ (if)

- It is used to negate the second sentence (جَوَابٌ) on account of the first sentence (شَرْطٌ) not <u>being</u> fulfilled.

  e.g. لَوْ كَانَ فِيْهِمَا اٰلِهَةٌ إِلَّا اللهُ لَفَسَدَتَا

  If there had been gods besides Allah in them (the heavens and the earth), they would have been corrupted.
  (There will not be corruption because there is <u>not</u> more than one god.)

<u>Note:</u> If a وَ is added to لَوْ i.e. وَلَوْ it will give the meaning of "even though" and will be known as لَوْ وَصْلِيَّةٌ.

e.g.	أَوْلِمْ وَلَوْ بِشَاةٍ	Celebrate *walimah* even if it be with one (slaughtered) goat.

14. **لَوْلَا:** Apart from being used for تَحْضِيْضٌ and تَنْدِيْمٌ, it is also used to demonstrate that the second sentence (جَوَابٌ) cannot be attained because of the presence of the condition of the first sentence (شَرْطٌ).

e.g. لَوْلَا زَيْدٌ لَهَلَكَ بَكْرٌ Had it not been for Zayd, Bakr would have perished.

15. **مَا – مَا دَامَ:** It is that مَا, which has the meaning of مَا دَامَ (as long as).

e.g. أَقُوْمُ مَا جَلَسَ الْأَمِيْرُ i.e. أَقُوْمُ مَا دَامَ الْأَمِيْرُ جَلَسَ
I will stand as long as the leader is sitting.

16. **حُرُوْفُ الْعَطْفِ:** These are as follows:

وَ فَ ثُمَّ حَتّٰى إِمَّا أَوْ أَمْ لَا بَلْ لٰكِنْ

وَ (and): This is without regard to sequence.

e.g. جَاءَ زَيْدٌ وَ بَكْرٌ Zayd and Bakr came.
Here, sequence is not considered.

فَ (then, thus):

- It shows sequence with slight delay.
  e.g. جَاءَ زَيْدٌ فَبَكْرٌ Zayd came. Then, Bakr (came).

- It can also show cause (سَبَبٌ).
  e.g. أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً
  He sends down water from the sky, because of which the earth becomes green.

ثُمَّ (then): It shows sequence with delay.

e.g. جَاءَ زَيْدٌ ثُمَّ بَكْرٌ Zayd came. Then, (after some time) Bakr (came).

حَتّٰى (upto, till, even): It shows the end point.

e.g. قَرَأْتُ الْقُرْاٰنَ حَتّٰى اٰخِرَهُ I read the Qur'an until the end.
قَدِمَ الْحُجَّاجُ حَتّٰى الْمُشَاةُ The pilgrims came, even those on foot.

إِمَّا (either…or):

e.g. اَلثَّمَرُ إِمَّا حُلْوٌ وَ إِمَّا مُرٌّ The fruit is either sweet or bitter.

أَوْ (or):

e.g. لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ We stayed for a day or a part of a day.

أَمْ (or): It is generally used with an interrogative (اِسْتِفْهَامٌ).

e.g. أَ زَيْدٌ عِنْدَكَ اَمْ بَكْرٌ — Is Zayd with you or Bakr?

لَا (not): This negates from the مَعْطُوْفٌ that which has been established for the مَعْطُوْفٌ عَلَيْهِ.

e.g. جَاءَنِيْ زَيْدٌ لَا بَكْرٌ — Zayd came to me and not Bakr.

بَلْ (but, instead, rather): It is used for إِضْرَابٌ i.e. to give up one notion for another.

e.g. جَاءَنِيْ زَيْدٌ بَلْ بَكْرٌ — Zayd came to me. Rather, Bakr (came).

لٰكِنْ (but): It is used with a نَفْيٌ and serves the purpose of اِسْتِدْرَاكٌ i.e. to rectify.

e.g. مَا جَاءَنِيْ زَيْدٌ لٰكِنْ بَكْرٌ جَاءَ — Zayd did not come to me but Bakr came.

فَالْحَمْدُ لِلّٰهِ وَ الصَّلَاةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

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